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**THE**  
**CHRISTIAN ORACLE.**

# CHRISTIAN CENTURY.

Volume XVII.

CHICAGO, MARCH 22, 1900.

Number 12.



A. E. CORY.  
Missionary to Hawaii.

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## NO ROOM FOR DOUBT.

Some people seem incredulous regard-  
ing our great combination offer. They  
do not see how it can be possible for us  
to give away our song books, "Christian  
Melodies," if they are the high grade,  
superior books that we claim they are.  
They are skeptical and are heard to re-  
mark: "Can these books be worth any-  
thing and be given away on such easy  
terms?" We trust that no time will be  
lost by any one worrying over how we  
can afford to do this. We are responsi-  
ble for that. As to the quality of the  
book we will let it speak for itself. All  
it needs is a chance. It wins its way on  
its merit. We do everything we can to  
enable every one to become familiar with  
this book. Sample copy will be sent post-  
paid for 30 cents. Pamphlets containing  
twelve full pages of the book may be  
had by churches desiring to test the  
songs for 75 cents a hundred, postpaid.  
We believe the book to be vastly superior  
to anything of its kind available. It  
contains the finest quality of paper and  
has the most desirable and durable bind-  
ing. It is a sewed book, which every one  
familiar with book manufacture knows  
to be the best binding. Considerable  
money could have been saved in the cost  
of these books if we had bound them  
with rivets or staples, as all cheap books  
are bound. Whenever any kind of patent  
rivet for binding is substituted for gen-  
uine cord sewing it is done to cheapen  
the cost and does not make as durable a  
book. Christian Melodies is so bound  
that it will open flat without injury and  
will lay open without assistance. No  
riveted book will do this. In mechanical  
construction and general artistic appear-  
ance Christian Melodies has no equal.  
The quality of its music is certainly ex-  
traordinary. Such unanimity of expres-  
sions of commendation would not have  
come to us voluntarily from leading mu-

sicians and singing evangelists every-  
where if the class of music was not of  
very high order. No one who has seen  
and used the book has expressed an ad-  
verse opinion. They all with one ac-  
cord pronounce the book the finest they  
have ever seen. We give a few speci-  
men letters from those who have used  
the book:

Many thanks for "Christian Melodies."  
You have a good book and no one will  
make a mistake if they adopt it.—H. A.  
Eastman, Singing Evangelist, Danville,  
Ill.

Keokuk, Iowa, Nov. 22, 1899.—We have  
used "Christian Melodies" the past three  
weeks in our meeting and it is certainly  
the most effective all around book for  
Gospel work that I have ever used.—J.  
A. L. Romig, Evangelist.

Sullivan, Ill., Nov. 16, 1899.—Allow me  
to say that for its purpose "Christian  
Melodies" is the best that I have ever  
seen. This is also the judgment of my  
wife, who is a singing evangelist of seven  
years' experience.—E. W. Brickert, Pas-  
tor.

Keokuk, Iowa, Nov. 22, 1899.—We used  
"Christian Melodies" in our meeting and  
must say it is the best book for evangeli-  
stic services I have ever seen, and be-  
lieve it is equally as well adapted for all  
church or Sunday-school work.—A. F.  
Sanderson, Pastor.

I am delighted with your new book,  
"Christian Melodies." I trust its sweet  
songs will gladden many sad lives and  
prove a blessing to the Church of Christ.  
I shall be pleased to use it in the Pacific  
Garden Mission.—Harry Monroe, Supt.  
Pacific Garden Mission, Chicago.

Ridge Farm, Ill., Nov. 16, 1899.—Will  
say that I have examined your "Chris-  
tian Melodies" and find that they are  
excellent, and can highly commend them  
to congregations or singing evangelists.  
They are the books for Sunday-schools  
and revivals.—C. C. Berry, Evangelist.

Fargo, Mich., Feb. 26, 1900.—Wife and  
I have examined "Christian Melodies"  
and will say we have utterly failed to  
find a good song. They are all of the bet-  
ter and best quality. It is the finest  
work I have seen. They are all highly  
polished gems and are sure to meet the  
approval of the public.—Meade E. Dutt.

Blue Mound, Ill., Nov. 10, 1899.—After  
receiving sample copy of "Christian Mel-  
odies" I ordered 100 copies of the book,  
which we are now using in our church  
and Sunday-school. We used them dur-  
ing our protracted meeting of five weeks,  
resulting in fifty-one additions to the  
church. The book is all right. We like  
it very much.—E. T. Clements.

I have recently had an opportunity to  
examine carefully nearly all of the hymn  
books now on the market and say with-  
out hesitation that "Christian Melodies"  
published by the Oracle Publishing Co. is  
decidedly the best that I have yet run  
across. T. H. Stark,

Choirmaster Austin Christian Church.

This is the kind of book we are giving  
away for clubs of subscribers to The  
Christian Century, as indicated in the  
advertisement on another page. It may  
seem incredible but is nevertheless true.  
This is by far the greatest offer ever  
made by any of our publishing houses,  
and is creating a great deal of comment.  
The idea of getting twenty-five dollars  
worth of such desirable song books abso-  
lutely free seems too good to be true,  
but do not doubt, my brother. If you  
have not already begun the canvass go  
to work at once and in a few hours you  
can clear \$25 for your church.

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# THE CHRISTIAN CENTURY.

Formerly THE CHRISTIAN ORACLE.

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## Be Still and Know.

With God I hearkened one day  
To nature's rhythm and melody,  
Many the notes and chords I heard,  
But ever through all the only word  
Was "Hush!"

My restless feet and varied moods  
Had led me through by-paths of woods;  
Responsive to my heedless tread,  
Last autumn's rustling oak leaves said,  
"Hush! Hush!"

I heard the whisper of the breeze  
Caressing among the trees;  
E'en as a mother's voice might chide  
Her drowsy babe at eventide,  
"Hush! Hush!"

The birds that hovered o'er their nests,  
In watchful care of tiny guests,  
Twittered, in accents clear and sweet  
As any lover might entreat,  
"Hush! Hush!"

The river flowing toward the sea  
Splashed 'gainst the banks most drearily;  
And seemed to murmur plaintively  
To birds, and leaves, and trees—and me,  
"Hush! Hush!"

And so I spake unto my soul:  
"If thou wouldst spotless be and whole  
Cease thy complaints thy strivings here,  
'Be still and know' that God is near.  
Hush! Hush!"

Eva Marble Bondy.

Valparaiso, Ind.

## CHRISTIAN UNITY SENTIMENT GROWING.

If we have read the signs of the times aright, there is being made unparalleled progress toward Christian unity. Barriers that have existed for centuries are breaking away before the dawn of a new epoch, which, more than any of its predecessors, is to be vitalized with Christ's cosmopolitan spirit. Multitudinous are the ways in which God is answering the prayer of His Son for the oneness of His people. God moves in a mysterious way His wonders to perform—and lofty and sublime as well as mysterious. After two millenniums fraught with all their strife, division and sin have come and gone. He has set potencies to work out an answer to Christ's prayer which were non-existent before the birth of the present generation. By these forces He is bearing home to Protestants and to all, the unity of the race—yea, the unity of all life, even the unity of the universe.

Of course, we must speak reverently and in no dogmatic manner, but it seems, through many avenues, usually called secular, He is creating sentiment that will finally result in the unity not only of all Protestants, but of all professors, whether Protestant, Greek or Roman. The building of cities is helping to create this sentiment. The modern metropolis is cosmopolitan. People elbow each other in the intellectual and spiritual world as well as in the street. The rough

corners are worn away because cosmopolitanism is ever the enemy of sectarianism. Scientists are adding their contribution to the spirit of unity. Steam and electricity, elusive as they are, have been so harnessed to serve the purposes of man that they now bind the most distant countries together. The famine in India is scarcely begun before we hear the wallings of the starved. We feel, as never before, the heart-throbs even of those most removed from us. Thought never had so many media for its transference. In a few moments, by the help of the scientist, that, published by a Disciple in America might be read at a religious congress in Germany or at the Paris exposition.

The scientist has given our minds a masterful conception of time and space and of the unity of the world. Evolution, though false in its extreme Darwinian sense, has nevertheless given the world a valuable contribution in emphasizing the unitariness of life. His theory, Christianized, is that of God's upward sweep through the myriads of forms of life to man. The biologist, with his microscope, uncovers a world of otherwise invisible creatures, and the astronomer, with his telescope, multiplies the number of heavenly bodies; but both bear witness that the most distant planet and the smallest insect are a part of the one universe with its uniform laws.

When one considers this unity, stretching through such vast space, and enduring for such innumerable cycles of time, is it surprising that sectarianism and denominationalism lose their charm for those who have been born anew with the spirit of the time resting upon them?

The historian is bringing his contribution to the sentiment for Christian unity, both by showing the historic necessity and the present uselessness of divisions. The historian today is a philosopher—one who traces the unity of thoughts and events. He shows how each denomination grew out of the need of the time, each being a protest against existent abuses and an effort to return to the purity of the Gospel. He makes us sympathetic with these divisions by showing us that it has been much better for the world that the protests were made than that there should have remained a corrupt unity. But he also shows us the futility of present divisions by pointing out the great basic unity which has ever characterized the church and by showing that the historic conditions that called these denominations into being have forever passed away.

Psychology is also bearing witness to the growing sentiment for a closer fellowship. It is revealing to us the effects of heredity and environment upon the mind of man. Each denomination was the product of a certain environment and heredity, focused in an indi-

vidual temperament. The church is coming to recognize this, and coming to see that as soon as these common factors in the life of every man are disrespected division must result. So the universal spect different hereditary influences and varied environments and every temperament or disposition. We forbear to mention the contributions that other sciences are making, as it would be interesting to do so, especially that of Biblical study.

Modern war, awful and un-Christian as it is, seems to be used of God to enforce upon his people the need of unity. Protestants today, with their manifold divisions, are confronted with the problems of Christianizing Cuba, Porto Rico and the Philippines. All her different sects are perturbed when Archbishop Ireland says that when Protestantism enters the Philippines it will be to cause skepticism and the renunciation of the religion of Christ. And this statement of the Archbishop is not inconsonant with that of Jesus when he said: "I pray that they all may be one; that the world may believe that Thou didst send Me."

It is not surprising, when one considers that all modern thought and investigation is emphasizing the unity of things, that one may hear from every quarter expressions of no uncertain sound condemning the existing divisions in the church and pleading intensely for a closer fellowship. In the past few days several notices have come to the attention of the writer, which are but representative expressions of this widespread sentiment. Dr. Sheldon, in a first-page editorial in the Topeka Capital last week, said: "The time has come for the union of Christendom. Fellow-disciples of one common Master, let us realize our power if we come together to save the world through Christ. Let us, therefore, who bear different names as members of churches, bear only one name as members of the church universal." The editor of The Interior, which is the most influential Presbyterian paper in the West, in an editorial last week, very strongly lamented the present divisions that characterize the church, and pled for a closer co-operation and for a more sane method of distributing the religious societies. Another very positive expression in favor of Christian unity is found in "Doings in Derryville," a story by Lewis V. Price, and just off the press. In this he tells of the coming together of the Christian people of a certain New England town to form a church in which all could unite and co-operate in the work of saving the community. The central point in their resolution of agreement was this: "That we take as the basis of our fellowship and Christian practice the unmodified Gospel of Christ, and not the teaching of men or the founders of sects." Certainly this is a good sentence to sug-



gest the closing of this article. That the spirit of Christian unity is working mightily in all denominations there can be no doubt; that it will, according to the law that governs life, seek to potently express itself is just as certain, and that all articles of agreement other than those contained in the New Testament will prove futile and vain is rapidly becoming apparent to all sects.

#### COMMENT.

Mr. Sheldon with added notoriety has gone back to his pastorate, and the publisher, no doubt richer by several thousand dollars, has returned to his old charge. Mr. Sheldon's paper was a disappointment to many. It lacked news. It was more of a magazine in its subject matter. Its advertisements were not above criticism. One-half page advertisement of a certain "stay" was allowed to say for its article "Without Competition." There was a disposition to ignore many of the great events of the day as unworthy the notice of Jesus, forgetting that He is concerned with all that has to do with man. Mr. Sheldon loves the sensational. His books are all of that character. The unlikely happens in them.

Yet we thank God for him and for his agitation for the purification of the daily paper. Certainly good must result from all the thought that has been given to the subject. Is it not likely that Mr. Sheldon would edit a daily paper if he were its regular editor just as he did The *Topeka Capitol*. He realized that for seven days he had an opportunity to preach to a great number and he improved the opportunity.

The spirit of gambling is still abroad in the land. It is reported by the reputable dailies that in the last few days there have been great poker games played in New York and Chicago, in which hundreds of thousands of dollars have been lost and won.

Why should we be surprised at this. Similar sums change hands on the board of trade every day with no wheat or corn delivered or ever intended to be.

People must be educated that such speculation is unchristian. Back of it is the immoral desire to get something for nothing. Carlyle's economic law was the true one. He held that every man should give honest work for his bread and be assured that he would get good bread for his honest toil.

Nothing is so ruinous to individual and national prosperity as the gambling spirit, whether conducted behind barred doors or in the plain gaze of gallery spectators.

The issue of the South African war, if at any time doubtful, is so no longer, and that interest which arises out of uncertainty has no more support. The campaign of Roberts is succeeding with no interruption. Plumer is near to Mafeking and doubtless will drive the besiegers away within a very few days. In the meantime there are an increasing number of desertions from the Dutch, surrendering their arms to the English.

The chief interest from now on will be

in regard to the results of the war. The cry in England is "Boer republics must go." It is scarcely likely that England will grant them existence again. Another result of the war may be the closer federalization of the colonies. The speech of Premier Laurier of Canada for colonial representation in the London parliament has struck a responsive chord throughout the empire.

The Industrial Compact is the name of a new organization with headquarters in Chicago which bids to assume large proportions.

Its aim is to help consumers to purchase to better advantage, claiming that it can save them ten per cent. It will seek to eliminate "the waste of transmission" by bringing the producer and consumer closer together; banishing, as completely as possible, the middleman, whose profits necessarily raise the prices charged consumers. Many such attempts have been made with scarcely partial success; however, it seems feasible.

The *New World*, the Chicago organ of the Roman Catholic Church, has been a very ardent advocate of the cause of the Boers, and has never missed an opportunity to abuse Protestant England. According to it some Catholics in England led by the Duke of Norfolk objected to the pro-Boer utterances of the *Osservatore*, which paper is commonly regarded as the official organ of the Vatican.

"They addressed a letter to Cardinal Rampolla, the Papal Secretary of State, asking him in effect to see that the tone of the paper was changed, or its utterances formally repudiated."

The answer of the Cardinal was as non-committal as the usual utterances of a political diplomat, but as the pro-Boer sentiments continue *The London Times* concludes, as well as most Protestant papers, that the Pope's sympathies are not with England. *The New World* says "We sincerely hope this may prove to be true."

#### THE CHRONICLER'S DESK.

Drawn partially through curiosity, partially through a desire to learn, partially through an ambition to confirm a preconception and partially through the fact he has some Scotch blood in his veins, *The Chronicler* attended service last Sunday night at the Kendall Street Christian Church. The bulletin board announces to passers-by that it is the church of "The Disciples of Christ."

If the writer is correctly informed this church is the oldest Christian church in the city; at any rate its origin occurred several decades ago. It is largely composed of staunch Scotchmen and thrifty Canadians. It is located in a thickly peopled section of the city and is in easy access of all parts of the West Side, as the street car connections are good.

Within its enclosure no organ has ever pealed forth its melodies of praise. I saw no evidence of a tuning fork so often used in churches which object to the larger instrument. The objection to the organ

and to all other musical instruments is not on the ground that they destroy congregational singing, which might be a rational one, but because the organ is anti-scriptural; it would be truer to say extra-scriptural. The congregational singing last Sunday night was good. Everybody sang. The strength and volume was, however, somewhat in excess of the melody.

No hireling preacher ever filled the pulpit of this historic church. The brethren instruct and exhort one another. One of the elders spoke last Sunday evening. In the course of his sermon, referring to Paul, he said of him, "He did not preach for money;" "He" was made very emphatic, indicating that a great many preachers do. *The Chronicler* would remind the speaker that neither did Paul work six days in the week in order to make money and preach on Sunday in some church where there was no drain on his pocket-book. How easy it is to deceive ourselves.

The morning service is usually the larger one. Last Sunday night there were twenty-eight present. The church has been organized over thirty years. It has some men of wealth. There are enough people within a few hundred feet to fill it several times over. During an hour scores of cars pass near it; any one emptied of its load of humans would tax half its seating capacity.

It is a very simple and well established principle with *The Chronicler*, but not grasped by the Kendall Street Church, that any method that does not work, that does not save humanity, is not God's method. This church is hiding its light because it is a slave to an effete method. Its members are good people. They are frugal and enterprising. They are students of God's Word. They wish to be loyal to Him. They are moral and spiritual. But wonderfully out of date in their methods of preaching the Gospel. Great churches, younger than theirs, have grown up in their shadow. People are perishing all about their edifice; but because they wish to be loyal to a method which they mistakenly think is the Lord's they are paralyzed to help them.

The speaker was a business man whose gray hair and beard and comely appearance wins at once respect. We judge he is a good provider and a wise counselor. His head indicates a judicial temperament. He would be a very valuable man as a church deacon or as an occasional lay-speaker at a mission. His subject was "The Greatest Question," which turned out to be that of John, the Baptist, namely, "Art Thou He that should come or look Me for another?"

There was just a little suggestion of sensationalism in the subject, as also in a reference to "Dowie," that he made when well along in his discourse. The subject was inopportune and its treatment inadequate. It is scarcely likely that any one was there who did not believe in Christ's divinity, and the speaker raised questions which he came far from satis-



factorily answering, always a dangerous proceeding. But he was no ranter. I was drawn to highly esteem him. What a pity that he and the church can not see that such services and methods will not at all gain or hold the busy multitudes of a great city. There is a great truth in the contention for lay preachers; but the Kendall Street Church fails to grasp its central point either from a scriptural or rational standpoint.

While listening last Sunday evening to texts and the reiteration of them my thoughts wandered back to my boyhood days when I attended just such services as this; services conducted by laymen of pure lives and noble examples. They did not need to be eloquent in words, for their whole lives preached. Just such men are in charge of the Kendall Street Church, but Kendall Street Church lives its life in the busiest city in the world. Their glory is in the past, or if in the future, through radical change.

### THE CONGRESS AND THE CONFERENCE.

The Congress of Disciples will meet in Indianapolis before another issue of this paper occurs. As we understand it, the purpose of the congress is to intensify and broaden the intellectual and spiritual life of our body. Such an assembly is the natural result of four score years of progressive evangelism—of extensive work. During these years phenomenal have been the numbers who made the confession of the divinity and saviorhood of Jesus. It would be a mistake, however, to think all intensive work was ignored during this time. Not at all. But it was perhaps under-emphasized. Will the congress mark an epoch in our history which shall be less fruitful of evangelistic zeal and therefore of conversions? Will our annual statistics in ten or fifteen years from now show, as those of the Methodists did last year, a loss rather than a gain? Will some of our large churches meet fifty-two Sundays without hearing the words of repentance or confession come from the lips of sinners? We think not. There is no incompatibility between intellectual strength and earnestness and persuasiveness. Both are found in the strongest, and each is made more sane and rational in being complemented by the other.

The congress should give proper direction to all enthusiasm, but not one whit diminish it. It should survey the field and indicate the waste places; it should be the birthplace of ideas; it should be a council of holy war; it should be a focusing of all the past on the present; it should be an apocalypse of the future; it should be the altar of sanctification; it should be the forum of the democracy of the Disciples; it should be the discovery place of leaders; it should be the crucible of experiments; it should be "the hill from whence cometh our help."

In connection with the congress will be held a conference with a view to establishing a Bible and Training School in some important center for the better preparation of lay workers and preachers

for preaching the Gospel in modern times. While the scholars are discussing the critical problems of the Old Testament—and the writer would be the last to disparage such discussions—scores of children in our great American cities will be crying for the food which does not come. Thousands of men and women will be struggling with the fates of partial existence unmindful that God ever gave a Bible. Multitudes live and die untouched by any influence or power of the church of God. The disputants will not reach a decision as to the muted problems considered. Will the conference reach one with reference to the training school, which will help to solve the problem of evangelizing the cities as no other method can? The Christian Church is not now doing, nor has it ever done, anything of practical moment to fulfill the great commission in our congested centers. Catholicism is doing much, some other Protestant bodies considerable, but the Christian Church is scarcely making an attempt in this direction. Its efforts have been spasmodic and futile. Can a people of over a million members, blest with money and influence, continue to receive the benediction of God while it forsakes the great masses belonging to him?

That time which comes in the affairs of every man, which, if taken in time, leads on to success, is the call of God. As in the life of an individual so in that of a body of people. If it lives to serve it must enlarge. If it grows it must constantly snap the bands of custom that circumscribe it. If it quench not the spirit of its life it must slay the demons of ease and satisfaction. If it live not in the valley of bones it must have prophets calling the dead to life. If it moves towards the mountain-top it must have leaders who are nerved by the inspirer of Paul and Tauler to face the seemingly impossible. If it is a faithful worker in the vineyard it must use the latest tools of the heavenly Inventor—it must recognize the changing conditions of the social order. If it does not perish utterly it must profoundly believe in the life of the kingdom for all men.

Will the conference trifle with this great question? Will it quail before the difficulties? Will every man say, "O Lord, I already have too much to do!" Will the representatives of a great and rich brotherhood escape under that convenient excuse, "The time is not ripe?" Will some parliamentarian lacking the divine fire take the easy way and move to postpone for a year?

Already we presume God has called some men to this work. If He has let them not turn a deaf ear to His voice.

### LIFT UP YOUR EYES.

The field of the Home Mission Board today is vastly larger and its work greatly more important than when the society was organized fifty years ago.

Then the population of the country was 23,000,000; now it is 70,000,000. There are 25,000,000 of adult people who have never heard of the great plea we are making for Christian union.

In the fifty years of our history changes have occurred that make the work of the board more imperative. The great influx of foreign population; the enormous growth of our cities; the new position of America in the world's leadership, in the breaking down of human creeds and the loosening of the hold of dogmatic theology upon the religious world; in the groping of good men in all religious bodies for a ground for union, the plea of the disciples is needed more today than at any period since the fathers first became obedient to the heavenly vision of a restored New Testament Church.

The work of the Board of Home Missions is not spectacular nor romantic. When, some years since, the "Lone Star Mission" in China blazed forth, and ten thousand came into the churches of the Baptist faith, it was heralded, and rightly, that a new pentecost had come. It serves as a constant inspiration. But whose heart is stirred, whose soul prompted to loftier devotion when we say our Home Board has organized 2,376 churches, and over 100,000 souls have been baptized into Christ by our home missionaries? Why are we not thrilled when we learn that our home missionaries baptized 6,660 persons last year?

To this great field—the greatest, the ripest—our eyes should now be turned in preparation for the greatest, the ripest mission field in the whole world.

### IN BRIEF.

The Ministerial Institute of Central Illinois will meet at Mason City, April 10-12.

The printer made Bro. Lynn to say last week that we had 175 churches in Illinois. It should have been 775.

The Second Presbyterian Church, this city, was recently destroyed by fire. It was one of the finest architectural buildings for religious purposes in the city.

The Foreign Society has recently received \$5,650 on the annuity plan. The fund now amounts to \$81,000. It will no doubt climb to \$100,000 before the missionary year closes.

Much has been said about the decrease of membership in the Methodist Church last year. While the leaders of that great body freely admit that the growth is far from satisfactory, and therefore are exhorting the church to fasting and prayer, yet they are unwilling to admit the reliability of statistics which represent an actual loss in the membership rather than a gain. They say that last year there was a correction of the lists and consequently many names of inactive and nominal members formerly counted was not reported in last year's statistics.

All those expecting to attend the Congress at Indianapolis March 27-29 are asked to notify A. B. Philpott by postal card at once, so that entertainment may be provided.

The meetings will be held in the Central Christian Church, corner Delaware and Walnut streets, reached by Central avenue or Alabama street cars, getting off at Walnut street and going one block west. First session begins at 2 o'clock Tuesday afternoon, March 27th. It will be necessary for those outside the Central Traffic Association to write to F. C. Donald, Monadnock building, Chicago, for a trip permit.

### OTHER RELIGIOUS BODIES.

The multiplying power of money given to church extension is evident in the following from the Baptist Home Mission Monthly:

"The church edifice work of the American Baptist Home Mission Society since the establishment of its gift fund in 1881 has assumed large proportions. In this period of nearly twenty years fully a half million dollars have been given toward the erection of meeting houses, and it is estimated that this has secured to the denomination church property valued at \$2,500,000."

That is, each dollar given to this fund has brought four others into the Lord's treasury. This fourfold multiplication of the gift is surely an added incentive to giving.

The Chicago Tribune kept a record of the gifts and bequests last year for public causes and institutions in this country. The huge sums given have excited the surprise and admiration of other nations, and may properly be the occasion of just pride to us as Americans. According to the Tribune, the grand total of gifts and bequests was \$79,278,000; of which institutions of learning received \$55,581,817; charities, \$13,036,698; libraries, \$5,012,000 (of which Mr. Andrew Carnegie gave \$2,528,700); churches, \$2,961,593, and museums and art galleries, \$2,686,500. The total amount is far in advance of that for any previous year.

The bishops of the Methodist Episcopal Church in the United States have issued a call for a week of fasting and prayer, and with it a statement of which the following is an extract:

"Today our Methodism confronts a serious situation. Our statistics for the last year show a decrease in the number of our members. Year before last our advance was checked. Last year our advance column has been forced back a little. The lost ground is paved with the dead." The statement then goes on to say that it is high time for every Methodist to take himself to prayer and call mightily to God for help.

A. J. Gordon of blessed memory said once: "I have long since ceased to pray 'Lord, Jesus, have compassion upon a lost world.' I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me: 'I have had compassion on a lost world, and now it is time for you to have compassion.'"

The following is from the New York Observer (Presbyterian):

"Dr. Madison C. Peters, formerly pastor of the Bloomingdale Reformed Church, was baptized and formally received into the membership of the Calvary Baptist Church, in Fifty-seventh street, near Sixth avenue, last Friday evening. Dr. Peters met the advisory committee of the church in the study, and after examination by that body was presented to the church at a meeting of the members held in the chapel, before whom he made a public confession of his convictions concerning baptism. The services in the church, where many members of Dr. Peters' former congregation were assembled, followed. Dr. MacArthur, the pastor of the Calvary church, who officiated, announced that it had been expected that Dr. Peters would be admitted to the church through the ordinance of baptism last Sunday, and that he would then preach a sermon expressing his views regarding the ordinance; but the plan had been changed, in order that Dr. Peters might preach on Sunday in the Clarendon Street Church, in Boston. Dr. MacArthur said that the new convert to baptism by

immersion would not speak publicly on his change of denominational belief in this city until the Sunday after Easter, when, either at the morning or evening service in Calvary church, he would occupy the pulpit. Dr. Peters preached a sermon on "Justification by Faith," before the ordinance of baptism was administered.

Philadelphia has just observed what is known as "Sunday School Week." Beginning on Sunday over 200 pastors preached Sunday school sermons. During every afternoon and evening of the week special meetings were held in the various districts of the city. There were forty-one meetings in all addressed by leading local and outside workers. These meetings were chiefly evangelistic. On Saturday the meetings closed with the county convention in the Y. M. C. A. hall. The following Sunday was called "Decision day," on which definite effort was made to secure decisions for the Christian life. It is estimated that over 5,000 of the Sunday school scholars of Philadelphia signed the confession cards on that day. It was quite generally observed throughout the city, and the results were very gratifying, indeed. Here is a practical hint for other cities.

The Standard (Baptist) notes an increase of the evangelistic spirit among the Baptist churches of the middle west, and points to the 3,260 baptisms reported in its columns during the last nine weeks in proof of it. A contributor to the same paper, taking his statistics from the United States census reports for 1890 and the Baptist Year Book for 1899, shows that Northern Baptists have grown, in the last nine years, from 797,025 to 987,569—a gain of 24 per cent.

C. E. M.

### THE CHRISTIAN LIFE.

#### TO CURE DOUBT.

Perhaps there is no Christian who has made such signal progress in faith as to be no longer subject to moods of doubt. To every soul there come times of spiritual depression, in which one loses his vision of the invisible and his firm grasp of things intangible is gone. Doubt ever stands round about the citadel of man's faith, awaiting the moment of weakness in which to bind faith and possess the soul. No one should grow discouraged because faith is not absolute and constant. There are times in every life when it is hard to believe—times when the strain is hard and the anchor finds no solid rock to grapple to. In such experiences it will not be strange if we drift for the time in a temporary and partial skepticism.

That we should fall in vision at times is no more surprising than that we should fall in duty. We expect to make mistakes in our conduct, and so prepare ourselves against disheartenment. But the problem of faith is the same as the problem of duty. If there are times when good conduct flows easily from us, when it is easier to do good than evil, when our heart responds like an echo to an appeal for right acting and turns away revolting from the mere suggestion of evil, there are times also when the good deed is done with great effort; when we hesitate to act on our good impulses; when we would much rather do evil than good. The same variability must be expected in our faith as in our conduct. If there are luminous hours when the soul is peculiarly sensitive to the suggestions of the Divine Spirit; seasons when God's voice is heard as by Moses and Elijah and Isaiah and Paul; when to doubt God or Christ would be to doubt all reality; when hope shades off into certainty, and a pathway of glory leads

to immortality, it is also true that in the experience of this same soul there are times when blindness smites the eye and God is lost in the darkness; when those things which faith called eternal verities fade away as illusions of a dream. A reaction against faith has set in. In that hour the soul says: "I have been self-deceived. God, Christ, a life beyond—what warrant have I for believing in these? I cannot see God. Christ has been dead many centuries. Immortality? I desired it so passionately that reason was wheedled into expecting it. I will believe only what I see. This earth shall be my universe; the present moment is my eternity; myself am God."

Let us confess that there are real difficulties in the way of faith. For many of life's gravest problems the most faithful man takes his solution on trust. He does not rest his belief on a perfectly consistent body of truth, into which every fact of observation or experience fits exactly. Rather, he believes in spite of inconsistencies. Inexplicable, indeed, are those mysteries of the existence of moral evil and of suffering. True, to the man of faith they are not dark and lowering mysteries, but bright and luminous. But that his faith meets problems in these facts of life is just as true. All the more serious does the problem become if the fact enters into his own personal experience. He may have stood apart from suffering and speculated upon its existence without feeling it in conflict with his faith. But let the sword thrust through his own heart, and let him turn toward God in prayer, according to the habit of his faith, and the reality of the problem will be forced from the fringe of his consciousness to the very center. Obstructing the clear vision of the Father's face is the question: "Why does He bring upon me this cruel sorrow?" There it stands, in the way of his faith. What shall he do—admit the problem, or cling to his faith until the problem is solved? Happy the soul who, though cast into skepticism by the experience, comes forth again into a clarified vision of God's fatherliness. But thrice happy he who has known God so well as still to trust him, "though He slay me."

In the meantime, what shall the man do to get out of the despond of doubt who has fallen there because there were difficulties in the way of his faith? In vain does he recall the old positive arguments which bolster faith. All together do not outweigh the gravity of this difficulty which has become a part of his experience. For him the best and surest way out of doubt is to stay there. Let him make up his mind to doubt—to doubt honestly. Let him abandon his soul to his doubts and take the consequences of his skepticism, and he will find this the quickest cure for it. For no sooner has he begun to walk in the way of doubt than he finds it blocked by obstacles like mountains. If faith's difficulties perplexed him, doubt's difficulties throw him into absolute chaos of mind. If there is no God, of course, religion is gone; but science must go, too. If God be not good and holy, then the keystone of morality is withdrawn. If Christ does not represent God, then God is past finding out. If immortality is a mere dream, then man's own nature cheats him, and there is no discoverable reason for the existence of the universe. The difficulties of faith? They are nothing compared with the difficulties of doubt. If a man seeks to escape difficulties, let him stay out of skepticism. But if he finds himself in a mood of doubt, let him look the consequences of doubt squarely in the face, and he will bound back into the assurance of faith and into the Father's arms. Only the Father will hear him say, "Lord, I believe; help Thou my unbelief."

C. C. M.



## METHODS IN CHURCH WORK.

## CHURCH LETTERS.

It is about time that this question should "bob up" again, and since I have had a most interesting experience lately along this line, I will bring it up. One of "our girls" went to a neighboring town to work among strangers. I advised her to take a letter and join the church there, but she protested on the ground that she might not stay long. So I tried another plan. I wrote a letter addressed to the elders of the church requesting them to care for her. In about ten days my wife received a letter from her, in which she expressed her gratitude because of the remarkable friendliness of the church there, saying that they all seemed to try themselves in their effort to welcome her. On the basis of this experiment I want to advance a plan for membership transference.

1. I find every "church letter" mentioned in the Acts was granted to some brother going out to preach. Most Protestant denominations mistook this for the Bible plan of moving membership, and we have thoughtlessly fallen into the same error. The fact is there is no Bible plan.

2. When one has once joined the church, they continue a member until death or excommunication, and theoretically their membership moves with their residence.

3. Their failure to co-operate with the church nearest home is generally an evidence of unfaithfulness.

4. Their membership with us makes it obligatory that we should care for them at all times, or place them under the care of others. We all know that holding a letter causes people to feel free from the care of any church.

5. Most letters of recommendation are not entirely honest, and many are given with qualms of conscience. A printed blank, however, stating only the fact of membership would be free from this, and when sent by one church to another could be accompanied by a private letter stating facts.

6. Our natural desire to get new members would cause every church to hunt up and welcome every new-comer, and this welcome would save annually thousands who might become good members.

7. I suggest, therefore, that our printing houses prepare blank cards suitable for the purpose and that we labor to introduce them into every country and village church. Their adoption would complete the connection between country and city.

8. The card should read about as follows:

To the Church of Christ at .....  
Greetings: This signifieth that Bro. and Sister ..... who are members with us, have moved to No. .... street, in your city, and we commend them to your care and fellowship.

Yours faithfully,

Elders of the ..... Church.

Please fill out and return enclosed blank so that we may know that our letter has been received by you.

Brethren, what do you think of this plan? Let us hear from others.

Yours in the cause,  
Toledo, Ill. E. E. Hartley.

## CHURCH DIFFICULTIES.

Church difficulties usually originate out of a misunderstanding between good people. They seldom have their origin in malice.

The trouble is augmented by the

thoughtless, who take sides too readily and discuss it on all occasions.

If there be persons in the church that love mischief it will be seized with avidity and the most will be made of it.

The result is a paralysis of the power of the congregation to do good and our Lord is dishonored in His own house.

There is no copyright method of settling such a disturbance. Those who are wrong must repent and others must forgive. With a reasonable amount of good sense and Christian principle the parties can be led to harmonize, but if they persist in narrow views and selfish actions nothing can be done. The mediator who may be called in to aid must be patient, cool, fair and of sound judgment. He can simply call the brethren to a righteous course, and this is all that he can do. If they will not answer to a Christian course he cannot force them. In the Church of Christ there is no law but love. Many quarreling congregations have been made even worse than they were by committees of arbitration and other machine plans. In the church there is no place for such. If the mediator cannot lead dissenting people to a unity of action by appealing to their love for and loyalty to Christ it cannot be done at all.

J. Fred Jones.

## ENGLISH ITEMS.

## A Royal Visitor.

The new "Victoria Jubilee Wing" of the Southampton Hospital was opened a few days ago. The formal words of opening and dedication were spoken by her royal highness Princess Henry of Battenberg. The princess is the youngest daughter of the queen, is in the 43d year of her age, was married to Prince Henry of Battenberg in 1885 and became a widow in 1896. She looks very much like her majesty the queen; it is not worth while to add, therefore, that she is not beautiful, for her majesty must find consolation, if any one does, in the saying "pretty is as pretty does." The princess was the first member of the royal family that I had seen. Of course I had seen kings—the voters in the land of the free and the home of the brave—but no "royalty." At the meeting referred to the elite of the town were in attendance. The public schools were adjourned and the streets along the line of march from the pier and return were lined with people. The princess was met at the royal pier by the mayor and the members of the town council. By the kind invitation of a member of this body I occupied a seat in one of the carriages in the procession. The reception was nothing like as enthusiastic as would be extended a great political leader in the states, and what was said and done seemed hollow and formal. The people shouted like they were expected to. It takes a William J. Bryan and an American crowd to show the world how to give three cheers and a tiger.

## A Visit from the Archbishop of Canterbury

Is another event of note during the past few days. The occasion was the meeting of the Church of England Temperance Society, at the principal meeting of which the archbishop was the chief speaker. The archbishop, unlike too many of his underlings, is a total abstainer. He said that he did not use to be, and then gave his reasons for having become such. When he went to Exeter, a good many years ago as bishop, he said he began studying the needs of his parish, and especially the needs of the working classes. In inquiring into the causes of crime and poverty he discovered that drink was at the bottom of much of it. He decided that what was not good for the poor was not good for him, and also that his influence was needed on the side

of total abstinence. The address was short and to the point, and made a favorable impression, but on the whole confirmed the definition of a great man as "one who can make a small speech on a great occasion and not hurt his reputation." The archbishop of Canterbury is the head of the English establishment, being styled "the bishop of all England," whereas the Archbishop of York is called "the bishop of England." It is his privilege to place the crown on the head of the sovereign ascending the throne. It is a question whether the present archbishop will ever have that privilege, as his age is almost that of the queen.

## A Change of Atmosphere.

It must be true that the movement of any one atom in the universe moves every other; at least it is true that even atomic movements in South Africa, 7,000 miles away, move England. One day there is the grim prospect of being "shut up on a few little islands, one of which does not love us," to use an expression of Lord Rosebery's, and the next the feeling that "we are the lords of all creation," which is a free translation of public sentiment. The recent relief of Kimberley has come far nearer relieving England than anything that has happened for four months. And now the news has just come that Colenso has also been taken "almost without resistance," where a thousand men were lost in a similar attempt on Dec. 15. The recent victories have not been by fighting, but by skillful maneuvering. To freely translate public sentiment again, "Bobs, he did it." Gen. Roberts is the man of the hour.

## The Power of Habit.

In a recent letter I spoke of the fact that some deserters were giving themselves up. There are others that have to be caught. Two of these recently gave evidence of careful training and of the strong power of habit. The men were under suspicion of being deserters. An officer of the law coming up behind them suddenly called out "Attention!" when both men involuntarily assumed military positions. They admitted that they were fairly caught and consented to return to duty.

Leslie W. Morgan.  
No. 20 Northumberland Road, Southampton, Feb. 21, 1900.

FT. WAYNE, IND. Mr. Christopher Vodde, a watchman at Peter's Box and Lumber Co., of our city, who had Asthma for the past four years, has been cured and is now in the best of health. How it came about he relates as follows: "As you know, I am night watchman at Peter's Box and Lumber Co., and exposed to all kinds of drafts and weather. This brought on a severe case of Asthma, which I seemed unable to get rid of by any means. When I made my rounds, up stairs and down, I could hardly get my breath and almost tumbled over. To this was added a severe cough. I had to cough some times for half an hour at a time and a lot of mucus would come up, which nearly strangled me. Some one urged me to take Dr. Peter's Blood Vitalizer, and rub myself with the Oleum. I gave in and ordered some of each. In all I took about seven bottles of Blood Vitalizer and used about six bottles of the Oleum, and am glad to say that these medicines cured me. I can now work with pleasure and climb stairs with as little trouble as I could years ago." Mr. Vodde lives at No. 12 Barthold street.

## Rest and Health to Mother and Child

Mrs. Winslow's SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN, CURES WIND COLIC, and is the best remedy for DARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's soothing syrup" and take no other kind. Twenty-five cents a bottle.



## DOES IT PAY?

There is one question which the average American puts to himself whenever any enterprise is proposed, and that is the one which heads this article—"Does it pay?" The commercial spirit prevails almost universally; the advice of Iago to Roderigo—"put money in thy purse, put money in thy purse"—is heeded, though not by all to the same extent, for it must be confessed that never was there such philanthropy and never more consecration upon the part of those who have succeeded financially than now. If there ever was a time when wealth was looked upon as an end in itself surely that time has passed. But being a means to the accomplishment of almost every good, and since it makes possible every desirable attainment, we should not be surprised that men struggle for that which may add so much to social well being, as well as to the intellectual and moral well being of man; and who will say that it is not a Christian principle which prompts men to plead that everything which goes to make a full, well-rounded life should be brought within the reach of all? We glory in our educational system because it brings something of value to all and is a paying investment for the community, as well as for the individual who gives his time and energy. However, I scarcely think many will be taken with the idea that it makes no difference whether one's education fits him to make a living or not. If it is true, as one has said, that the object of education is the production of a Christian character for service; but I fear the service rendered would be small if it did not justify society in giving a living in return for service rendered. It seems to me that to belittle the commercial side of life is much like saying "the physical is of no value; look only to the intellectual and spiritual." In fact, about the first thing one must think of is the physical, and it is quite necessary to live in order to render service; so that some one must "make a living."

There are two extremes in regard to this matter, depending upon where the emphasis is laid. We might, like Francis of Assisi, possess nothing; but if all did that it would introduce difficulties more serious than ours, but if we get the lesson Francis proposed to teach—that "man should not be possessed by his possessions," that they are secondary—then we have come nearer to the truth.

The other view is that man is to have proper standing in the commercial world. He must measure every question with the "Does it pay?" which means to him, does it bring dollars immediately? Either of these views are erroneous. It is a sin against a young man to teach him as a part of his education that it is unchristian to look to the material side of life. A few years in the real world will undeceive him, it is true, but he may become soured in the process, and in either case not suited to the world in which he finds himself; but, not being able to sprout wings or to produce a state of society after his own ideal, he will have to remain where he is.

So permeated are we with the commercial spirit that the average man looks with doubt and suspicion upon one who is always selling below cost, and who possibly explains that the reason he can do this is because he sells so much more that way. The business man is slow to believe that many are giving something

for nothing for any great length of time just for the "good of the cause." They distinguish between philanthropy and business, and "something for nothing" is not a maxim of business. They believe in philanthropy, and none give more than they for charitable and religious purposes; but they are quick to see a financial scheme for enlargement—masquerading in the garb of religion, sound or otherwise.

All were very much interested in the scheme of Mr. Sheldon in publishing the Topeka Capital for one week on a Christian basis. Some of us would be glad to see some of our religious journals try the same experiment, but of course we all understand that it was a financial move on the part of the Capital company. We trust that they realized all they expected; but that it will add much to the solution of the problem is not certain. It is something like "being good" for a week. Of course that is better than not being good at all. However, the heaven is at work; the forces of society are struggling Godward. Let us continue to pray "Thy kingdom come, Thy will be done upon the earth as it is in heaven," and let us continue to teach that "godliness is profitable" for two worlds—the one that is and the one that is to come.

F. L. Moffett.

Centerville, Iowa.

## IS CANCER HEREDITARY?

Mr. J. H. Brown, of Columbia, Mo.,  
Cured of a Most Malignant  
Cancer of the Face.

After suffering for seven years and having exhausted all hopes of a cure, and his father having died of cancer at the age of 64, naturally he made up his mind that to look further for a cure would be useless, and he therefore decided to wait for the end. Read below what he has to say:



Feb. 6, 1900.

Dr. Bye, Kansas City, Mo.

Dear Doctor: I wish to express my most hearty commendation of your success in the treatment of cancer, and of what you have done for me. I was suffering from a most malignant cancer of the right side of the face, the size of a silver dollar, and had given up all hope of ever being cured, my father having died of cancer ten years ago. After witnessing his suffering and failure, and after having tried several different treatments, I fully made up my mind not to endure the tortures of a course of treatment. But after you cured my neighbor, Mrs. Smith, 65 years old, who had a very malignant cancer on the forehead, and doing it without pain, I began to investigate, and am glad to report to you another success. I believe that any one suffering with cancer, no matter how bad, should apply to you without delay. I will answer all letters of inquiry in regard to my case with pleasure, and will always regard you as one of the greatest benefactors of suffering humanity. Respectfully,

J. H. Brown.

Write for 112-page illustrated book on cancer. Sent free. Call or address Dr. Bye, Room 101, 9th & Broadway, Kansas City, Mo., U. S. A.

## Cure Your Liver

and be free from that lazy, tired feeling, backache and other symptoms due to urinal affections, before the disease gets too strong a hold on you and becomes chronic and incurable.

The best, surest, easiest-to-take regulator for all kidney troubles is

## Dr. Peter's Blood Vitalizer

—The remedy of a Century.

It is an honest Swiss-German preparation in use more than 100 years. It relieves the body of all refuse matter, while it tones and invigorates the system. It is an almost infallible remedy for all diseases caused by impure or impoverished blood or from a disordered stomach.

No Drug-Store medicine; is sold only by regular Vitalizer agents.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending \$2.00, obtain twelve 35 cent trial bottles direct from the proprietor. This offer can be obtained only once by the same person.

Write to DR. PETER FAHRNEY,  
112-114 South Floyd Ave., Chicago.

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Reliable information about land crops and prices in the Coast Country of Texas.

Ref.—Any Bank, Business or Professional man of Galesburg. Write for free booklet.

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(Fullman Building)

Do the largest tailoring business in Chicago: Is because they carry the largest stock of fine Woolens and make up stylish garments at popular prices.

## ILLINOIS C. W. B. M.

Symposium.

Nineteen hundred years have gone by and not one-half the world has heard the Gospel. This century has revealed to woman a new life—let us make good use of it. We are doing a great and good work, but are we making any real sacrifice? A few, perhaps, are. The face of our God is shining upon us; can we not go forth with a larger measure of the Holy Spirit in our hearts to accomplish the work He has given us to do? Our special offerings this year your state board recommends to go to the Calcutta mission. All life memberships to the University of Virginia.

Mrs. Mary E. Lloyd.

The Easter offerings of the members of the C. W. B. M. in Illinois this year are to help start our new work in Calcutta—the teaching of the Bible in English, to the high cast, educated natives in the great university at Calcutta. Such is the recommendation of your state board. Will not every member of the C. W. B. M. in Illinois seek to learn about the great need of this work and to lay by something between now and Easter to help this mission?

Let us aim to pay all dues to state and general funds, to make a liberal Easter offering, and each of us to secure at least one new member this year.

Annie E. Davidson,  
President.

"On to Calcutta!" Do you know that it is a city of a million souls? and that its university enrolls over ten thousand young men as students every year? and that these speak the English language? and that their teachers are scholarly men, and their courses of instruction equal to those of the best universities of England and America? Bright, brainy young men they are, well taught in all secular knowledge, but they are heathen. They have no Bible as the Word of God; no Christ as the Savior of Men. Now what are we C. W. B. M. women going to do about it? We are teaching the Bible to the young people in the universities of Christian America; shall we do less for the young men of heathen India? God forbid. No, let us make haste to establish a Bible Chair beside the University of Calcutta in this good closing year of the nineteenth century.

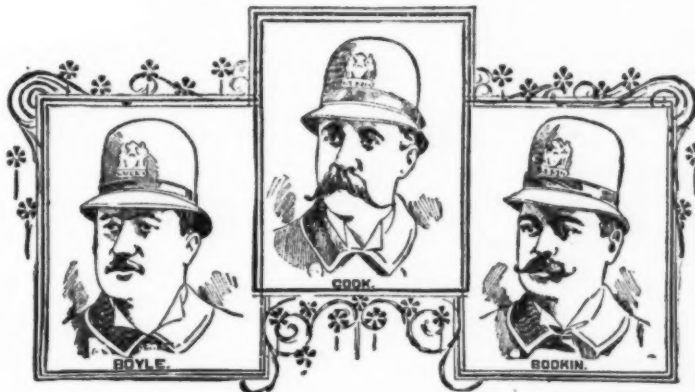
Elmira J. Dickinson.

Each member of the State Board of Illinois promised at the last quarterly meeting to write a few lines for our papers to remind our auxiliaries and members in Illinois of the Easter or self-denial offering. At that season we are specially reminded of the perfect self-denial of our Savior, and its glorious results for us. And we know if we are willing also to deny ourselves for the salvation of others, the hopes and promises of the Gospel will be ours to enjoy. The state officers recommended that the Easter offering be sent to the general treasury, with the request that it be used to help furnish funds for the Calcutta mission. Competent and devoted men are willing to begin in this, to our new mission field. Surely our prayer and offerings should not be withheld from so noble and promising an enterprise. It is recommended that all life memberships go this year from Illinois to help endow the Bible Lectureship of Virginia University. For each auxiliary to earnestly endeavor to increase its membership is a matter of great importance.

Jane C. Davidson,  
Recording Secretary.

## WONDERFUL CURES BY SWAMP-ROOT.

To Prove What This Famous New Discovery Will do for You, Every Reader of "Chicago Christian Century" May Have a Sample Bottle Sent Absolutely Free by Mail.



65th Police Precinct, Greater New York.

Dr. Kilmer &amp; Co., Binghamton, N. Y.

Nov. 11th, 1899.

In justice to you, I feel as if it was my duty to send you an acknowledgment of the receipt of the sample bottle of Swamp-Root, the great kidney, liver and bladder remedy you so kindly sent me. I had been troubled for the past five years with kidney and bladder trouble. I had our best physicians prescribe for me. They would relieve me for the time being, but the old complaint would in a short time return again. I sent for a sample bottle of Swamp-Root and I found it did me a world of good. Since then I have taken eight small bottles and I consider myself perfectly cured. I do not have to get up during the night to urinate as I formerly did, three and four times a night, but now sleep the sleep of peace. My back is all right again, and in every way I am a new man. Two of my brother officers have, and are still using Swamp-Root. They, like myself, cannot say too much in praise of it. It is a boon to mankind. We recommend it to all of our friends, and we recommend it to all humanity who are suffering from kidney and bladder diseases.

My brother officers (whose signatures accompany this letter) as well as myself, thank you for the blessing you have brought to the human race in the compounding of Swamp-Root.

We remain, Yours very truly,

JAMES COOK,  
HUGH E. BOYLE,  
JOHN J. BODKIN.

Officers of the 65th Police Precinct, Greater New York.

Among the many famous cures of Swamp-Root investigated by the "Christian Century," the ones which we publish this week for the benefit of our readers, speak in the highest terms of the wonderful curative properties of this great kidney remedy.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all disease have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

So when your kidneys are sick you can understand how quickly your entire body is affected and how every organ seems to fall to do its duty.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince you—and you may have a sample bottle free for the asking.

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous irritability, dizziness, irregular heart,

breathlessness, sallow, unhealthy complexion, puffy or dark circles under the eyes, sometimes the feet, limbs or body bloat, loss of ambition, general weakness and debility.

Swamp-Root is used in the leading hospitals, recommended by skillful physicians in their private practice; and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

To prove its wonderful curative properties, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., when you will receive, free of all charge, a sample bottle of Swamp-Root and a valuable book by mail prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives to the wonderful curative properties of this world-famous kidney remedy. Swamp-Root is so remarkably successful that our readers are advised to write for a free sample bottle and to be sure and mention reading this generous offer in the Chicago "Christian Century."

If you are already convinced that Swamp-Root is what you need you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere.



## BIBLE SCHOOL.

## BEATITUDES.

This wonderful sermon, of which the beatitudes are the introduction, was delivered immediately after the choosing of the twelve apostles (Mark iii., 14), which was preceded by a night of prayer. When Christ came down from the mountain with them to the plain He found a great multitude of His disciples and people out of Galilee, Decapolis and beyond Jordan, from Judea, Jerusalem and from the coast of Tyre and Sidon. They had come to hear Him and to be healed of their diseases, and they were healed. The excitement became so intense that the whole multitude sought to touch Him, and virtue went out from Him and He healed them all.

It was from this surging, seething, selfish multitude that He withdrew into the mountain, "and when He was sat His disciples came unto Him, and opening His mouth He spake as never man spake." The preparation for this discourse was that which is always best—prayer, touch with God and contact with the suffering and needy throng. No teacher or preacher has ever been effectual who has not thus prefaced his message.

Every people have had their wisdom literature, which finds expression in such forms as the philosophy of the Greeks, the writings of such Roman authors as Seneca and Cicero; among the Chinese the sayings of Confucius, and among the Hebrews the proverbs of Solomon and the utterances of the prophets—the purpose of all being an attempt to answer the universal question, "How may we be most happy and blessed?" The accumulated wisdom of the ages gives a feeble and often contradictory answer as compared with these sayings of the Master in this sermon, the wisdom literature of the Christian dispensation. We seem incapable, often unwilling, to live up to the requirements of our Lord.

Christ opened not the books of the law and prophets, as did the scribes and as He had previously done in their synagogues, but He opened His mouth, and from the book of His own sweet life He gave His instruction. What a disappointment this must have been to this eager throng, who expected Him soon to declare Himself king, to construe an army and throw off the Roman yoke! They were doubtless saying within themselves: "Blessed are the rebellious in spirit, for the Messiah is soon to lead them to freedom; and the orthodox Jews, for they shall have abundant honors; and the ambitious, for they shall divide the spoils of the earth; and they who hunger for Israel's glory, for Jerusalem shall be filled with their gladness; blessed are the men of bloodshed, for they shall lead the armies of the world; the proud and self-righteous, for they shall stand in the temple to dictate the religion of the world; blessed are the brave, for they shall win a place among God's people in that glorious strife, when Rome shall be 'pacified.' Blessed, indeed, are they who shall survive all this persecution and strife, for they shall have praise and honor of the nations yet unborn." I say this was doubtless their beatitudes, because it is still the judgment of the world, and many of Christ's own followers have not unlearned their lesson.

The Lord gives here eight rules by which to be happy. Shall we be willing to follow them in working out life's problems. The world has always worshiped their military heroes; even Christians envy the proud in spirit; those who live in fine houses and adorn themselves in fine apparel, even the clergyman who assumes especial ministerial honors, have been sometimes accounted great. The

Master said: "Blessed are the poor in spirit." They inherit not the riches and honors of sin, but with the Son of God the riches and honors of the kingdom of heaven. "Blessed are they that mourn"; not the tears of Judas are blessed, but those of the penitent Peter. While Christ brings sunshine into the world, there is a divine pathos in every Christian's life. They who truly mourn the sins and sorrows of men shall be comforted in their labors of rescue. "Blessed are the meek, for they shall inherit the earth." This is literally true, as well as spiritually. It is the miserably proud who must live up to the demands of society, whether their incomes justify it or not, whose property is sooner or later taken up by their meek and humble neighbors, who too often become themselves proud and ruined.

The next three rules pertain more particularly to individual blessings. "Blessed are they who hunger and thirst after righteousness." They whose consuming desire is to be righteous shall be satisfied, when they awake in His likeness. Not only so, but as we give food and drink to our hungry children, "so much more will your Heavenly Father give the Holy Spirit to them that ask Him." Nothing will bestir an earthly parent more than the hunger of his child, so with God. "Blessed are the merciful"—a good lesson for those who oppress the poor; who by special favors are pouring the price of honest toll into their own coffers. When the cloud of God's wrath bursts upon us, as it must if these things continue, there will be no place of mercy for them. God is long-suffering and "plenteous in mercy," and may we pray to be delivered; for "neither will He keep His anger forever." "Blessed are the pure in heart, for they shall see God." Men usually see what they look for. The geologist, stones; the botanist, flowers; the astronomer, stars; the evil-minded, sins; the gossip, faults and slander; "the pure in heart shall see God." Christ Himself saw Him in the wind, the stormcloud, the running brook, the seed, the lily and sparrow—in all things. Much more did He see—God in man, and sought to restore the image.

The remaining rules more particularly relate to our intercourse with men or the reception of persecutions by those who are not of the world. The Son of God is the Prince of Peace; the great peacemaker, reconciling us to God and teaching us to love our enemies, thus making peace. How fitting that those who are like Him should be called "sons of God"! The other three teach us to rejoice in persecution for righteousness and His sake, looking to the recompense of reward which is for all who endure the cross. No human wisdom has found a way to rejoice in sorrow and under misrepresentations; only can this be done by the light shed abroad in our hearts by the Holy Spirit. The prophets were so led and rewarded, and their joy is ours if we are faithful.

## PRAYER MEETING.

## THE CHRISTIAN'S ARMOR.

It is not at all surprising that the Apostle Paul should put his ideas concerning the Christian life in terms of military equipment. His was a military age; the people whom he addressed were familiar with the language of war and the dress of the soldier. Christianity would be full of meaning as seen in its military phase. The helmet, the breastplate, the girdle and greaves or brzen boots were more than common. But "our wrestling is not against flesh and blood, but against the principalities, against the

powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places"; hence it is necessary for us to have on a spiritual armor, to me fully equipped and full protected in our mighty struggle with evil.

The Christian must be panoplied against all forms of evil, but must also be ready to invade the realms of darkness and dethrone the "world rulers" and scatter "the spiritual hosts of wickedness." His armor, then, must be both defensive and offensive. The fiery darts which pierce the soul and wound unto death must be turned aside; but the sword of the Spirit in aggressive warfare is as indispensable as the armor and the shield in defensive warfare. In fact, no part of the equipment can be omitted with any degree of safety. Righteousness is certainly of vital importance. Nothing is so invulnerable as a holy life. The feet must be "shod with a preparation of the gospel of peace." The gospel of peace even in controversy does not need to be presented in the spirit of the pugilist or duelist. Truth as a girdle must hold all in place. He who does not have a firm grasp on truth and a firm conviction that truth is as eternal as God, and an abiding faith in the victory of truth and righteousness, will scarcely be prepared for a successful conflict with the forces of error and darkness. We should be true to our convictions, as He was who had righteousness as the girdle of His loins and faithfulness as the girdle of His reins.

"This above all, to thine own self be true, And it must follow, as the night the day, Thou canst not be false to any man."

The sword of the Spirit, which is the word of God, is the weapon of our warfare. It is "mighty to the pulling down of strongholds." It is "sharper than any two-edged sword." What victories have been gained in His name by this mighty power! It has a twofold effect—death producing and life producing and life preserving. It is worthy of notice that the revival waves which have swept the world have been a result of a study of and re-proclamation of God's word. It is still the power of God, but should always be declared in a prayerful spirit, but with boldness and confidence:

"The Christian hero makes his stand, Obedient to his Captain's great command;

In panoply divine equipped complete, No danger dreads, no foe he fears to meet;

Truth wove the girdle which his loins adorn;

This bears him scatheless through the battle's storm.

A sense of pardon guards each vital part, And forms the breastplate which defends his heart.

For brazen greaves, obedience he takes, Through thorny paths, his onward progress makes.

"Hope of Salvation" is his helmet fair; Though oft perplexed it saves him from despair.

He wields, and not in vain, a trusty sword—

A right good blade it is—Jehovah's word; The Spirit's weapon; 'twill each knot untie,

Each foe disarm and make Apollyon fly; O'er all the rest he grasps Faith's mighty shield,

And onward rushes to the battlefield." Centerville, Iowa. F. L. Moffett.

## To Relieve Lassitude.

## Take Horsford's Acid Phosphate.

A few drops added to half a glass of water, relieves the feeling of lassitude so common in mid-summer. A pleasant and wholesome tonic.

\*Eph. vi., 10-21.



## CHRISTIAN ENDEAVOR.

## THE GLORY OF OBEDIENCE.\*

He who created provided for the creatures' glory. But that glory can only be secured in the divinely appointed way.

Former disobedience need not make us despair of ultimate glory. The son said I will not; but through repentance and good works finally won his father's forgiveness and approval. So with us; that wreath of nightshade Nemesis has been weaving out of our sins of the past may be annihilated through Christian magic, and good angels be given employment in transfiguring our daily virtues into a crown of glory.

That glory is a flower unfolding its beauty above the humble root of obedience—is forepictured by the scriptural doctrine of the exaltation of the spirit through the sacrifice of the flesh.

The glory wherewith God glorifies the children of obedience is not a crown to be worn only in the world beyond. It is a halo ever suspending o'er each one faithfully performing the duties of his station in life. This halo may not be seen by the crass, but it is luminous to the angels above and the true visioned upon the earth. And it is growing brighter unto the perfect day.

In connection with this subject how richly suggestive is the scripture that tells us that Jesus being found in fashion as a man humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him and given Him a name which is above every name; that at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Here the exaltation of the Lord Jesus above the cherubim and seraphim of heaven is declared to have hinged on His obedience. If Christ must win glory through obedience, we are not surprised Paul should follow that statement with the exhortation: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling."

In harmony with the above paragraph let me introduce two quotations, so aptly incorporated by the brilliant Charles A. Young in his beautiful brochure, "The Power of a Noble Life" (our own Col. John B. Cary of Virginia): "Our Savior wore all the crowns, even the crown of thorns."

"All common good has common price,

Exceeding good exceeding;

Christ bought the keys of paradise

By cruel bleeding."

One son stands forth inglorious in Matthew's gospel. He said he would do his Father's will, but did it not. He may have had good intentions at the time, but they were voluntarily abandoned. Because they were so given up, they never helped make lustrous His name. Even years of obedience and all righteous living will not secure for us an inheritance of glory unless we are "faithful unto death."

Therefore, thou son of man, say unto the children of thy people. The righteousness of the righteous shall not deliver him in the day of his transgression: As for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. If he trust to his own righteousness and commit iniquity, all his righteousness shall not be remembered, but

for his iniquity that he hath committed he shall die for it. Ezekiel.

George L. Snively.

Jacksonville, Ill.

## PIONEER DISCIPLES IN THE EAST.

The formal beginnings of our movement for restoration took place in Virginia in 1832. The Dover Baptist Association that year passed the famous "Dover Decrees," of which the Rev. John Kerr, pastor of the First Baptist Church of Richmond, was the author. This caused the division. The followers of Mr. Campbell did not desire to exalt the differences of opinion into tests of fellowship, but by the action of the Baptist churches they were formally invited to withdraw from their fellowship. It falls to the lot of our Baptist brethren, therefore, to show what these differences are, and to them exclusively to show that these differences should be made tests of fellowship.

Thomas Campbell preached in Richmond in January, 1833. On Feb. 14 the First Baptist Church passed resolutions earnestly recommending "to those who have embraced these new doctrines and opinions to withdraw from us and become a separate people, worshipping God according to our own views of propriety." Sixty-eight members withdrew, disclaiming "any opinion not founded upon the New Testament." It has been noted as a curious coincidence that the very month these brethren organized the water was turned on from the new city water works.

The following compact or declaration was signed by those forming the new organization:

"First—That we receive and hold the scriptures of the Old and New Testaments as containing a true and perfect revelation of the Divine will, able through faith to make us wise unto salvation, thoroughly furnished to all good works, and the New Testament as the only and all-sufficient rule for the worship and government of the Christian Church.

"Second—That thus receiving and holding the sacred volume, we stand pledged, through the grace of God promised to us in Christ, to study to conform to all its holy precepts and examples.

"Third—That, conscientiously recognizing the constitutional unity of the body of Christ, we extend our fellowship to all who have been immersed, upon a scriptural profession of faith in Christ, and are walking orderly according to the law enjoined by His holy apostles upon the believers."

This organization was effected the first Lord's day in March, 1832.

The following October the "Dover Decrees" were passed by the Baptist Association at Four-Mile Creek Baptist Church, twenty miles from Richmond, in which the doctrines of the Disciples are denounced as "subversive of the true spirit of the gospel of Jesus Christ, disorganizing and demoralizing in their tendency," declaring their views of sin, faith, repentance, regeneration, baptism, the agency of the Holy Spirit, church government, the Christian ministry and the whole scheme of Christian benevolence, to be contrary to the plain letter and spirit of the New Testament of our Lord and Savior," stating that, "while we boast of superior light and knowledge we cannot but lament in their life and conversation the absence of that wisdom which is from above," anathematizing them as "a dogmatic sect, who live only in the fire of strife and controversy and seek to remain in connection with existing churches that they may, with the greater facility, obtain material for feeding the disastrous flame," and finally claiming that "the cause of truth and

righteousness requires a separation from them." This was the drift of the famous, or rather infamous, "Dover Decrees." It is safe to say there is not a Baptist in the land who would today defend them.

One year after the organization of the church in Richmond it met in its own meeting house, located on Eleventh street and called "Sycamore" from a sycamore tree which threw its refreshing shade over the entrance. Its pastors in the early time were Peter Ainslie, David S. Burnet, James Henshall, R. L. Coleman and W. J. Pettigrew.

Simultaneously with the work in Richmond, a number of churches were organized in Virginia, principally in the Tidewater region, and among the great names of that pioneer period we have, in addition to these already named: T. M. Henley, John Bagby, John Dangerfield, John DeVail, Albert Anderson, Dudley Atkinson, Silas Shelburne, Chester Bulard, John T. Walsh, G. W. Abell and James W. Goss.

Many of the strongest churches were formed in the rural districts. Indeed, the work in the early period of our movement was done chiefly in the country. The wisdom or unwisdom of this method of evangelizing has not been decided. Today we are making herculean efforts to reach the cities, and there is the peril that the country regions will be neglected. The governor of New Hampshire, in his recent proclamation calling for the observance of the annual fast day, declares: "The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it." "There are towns," he affirms, "where no church bell sends forth its solemn call from January to January; there are communities where the dead are laid away without the benison of the Christ and where marriages are solemnized only by the justice of the peace." This statement of Governor Rollins is denied by some, and by others explained by the movement of the old population westward and the incoming of foreign elements, and the influence of the bicycle upon church attendance; but it has some foundation in truth. It demands serious consideration. Roman Catholic writers are bewailing their failure to reach the agricultural masses. "In the United States," they say, "we are losing; the country people are not ours, therefore the country itself is not ours and never will be."

Our pioneers established strong churches in the rural districts. The country people are good thinkers, careful Bible students. When you preach in the city, take your best clothes; when you preach in the country, take your best sermon. The country supplies the city with its best material—leaders in the ministry, in business, in government, in spiritual and even intellectual power. The church must care for the little springs that go to swell the great rivers of our religious life. There must be a self-denying ministry that are willing to stand by the work among our rural populations. What shall become of our larger city churches if the country churches are closed? We talk of the city ceaselessly, of the problems of the rich, of the masses, of the workingman, of the slums, of the sweating system, of charity, of prostitution, of gambling, of the family and the school, of politics and legislation, of the character and work of the church, of the awful death-dealing, soul-destroying, nation-blighting curse of the saloon, of the relations between Lazarus and Dives—a thousand problems of the city. We need have some concern for that which is forever feeding the city and the city's religious life—the country people and the country church. Who shall question the wisdom and foresight of the fathers of this reformation? F. D. Power, Director.

\*Matt. xxi., 28-32; Mar. xxv.

\*Bethany C. E. reading courses.

## PERSONALS.

B. L. Smith dropped in on us Tuesday.

A. E. Cory is in a meeting at Clarinda, Iowa.

George M. Sweeney is again sick with the grip.

B. A. Jenkins recently preached at Kokomo, Ind.; also G. L. Wharton.

R. L. Brown, with Frank Eagler as singer, is in a meeting at Newman, Ill.

W. H. Mattlock has closed his work with the Perry church, Iowa. They want a good man.

Brethren Wilson and Huston are in a meeting of many confessions at Toledo, O. At the last report there were about 100.

H. H. Peters of Rantoul recently lectured at Ludlow, Gifford, Potomac and Fisher. His work is along reform lines.

Bro. J. K. Hester writes from Angola, Ind., that the meeting at the Fairview church is growing in interest. Four additions to date.

Our Kokomo correspondent, J. F. Floyd, was recently handsomely remembered by the officers and their wives in the gift of a beautiful chair.

Geo. F. Hall has been lecturing in the East for the Y. M. C. A. On a recent Sunday, at Allentown, Pa., 800 men attended his service at the Academy of Music.

W. S. Lemmon, pastor at Fonda, Ia., was a welcome caller this week. He was returning from Coldwater, Mich., where he had buried his little child. A sad mission.

F. Howard Sweetman is meeting with splendid success in the meeting at Chester, Neb. The church at that place wishes to locate a preacher at once. Bro. Sweetman may be addressed.

Dr. E. P. Goodwin, who has been for over thirty years pastor of the First Congregational Church, this city, has resigned. Dr. Goodwin has been a leader in Chicago in all good work.

Pastor M. L. Rose and wife, of the First Christian Church, Eugene, Ore., were tendered a birthday reception by the Ladies' Aid Society. They are now the richer by a beautiful parlor suite.

The Oelwein Church has extended a call to J. H. Stark to lead its forces the coming year. He has accepted. Thus the work that Bro. Boss left in so good a condition will continue to prosper.

Bro. M. McFarland, Columbus, Kan., reports two additions to the church there at regular service Sunday, March 11, and five confessions and seven baptisms at the regular midweek prayer meeting, March 15.

A seven weeks' meeting at Hamburg, Iowa, by H. W. Cies, has resulted in the organization of a church at that place, with a total membership of 147. Bro. Cies was called to the pastorate of the church and has accepted the work.

Mr. and Mrs. Sumner T. Martin were recently given a public reception as a welcome to their new field of labor in Omaha. The benediction of all perfect receptions is lots of good things for the preacher. Bro. Martin is worthy of them all.

Edmund Cole has moved from La Junta, Colo., to Falls City, Neb., where he assumes pastorate of the church. Report from there says Sunday school doubled; prayer meeting reached the hundred mark, and audiences for preaching services as large as church will hold.

News comes of the accidental killing by a railway train of F. M. Anderson, financial agent of the Virginia Missionary Society, and state evangelist of the Christian Church, at Chilhowie, Va., on March 14. The remains were taken to his home

in Steeleville, Mo., for burial. By this sad accident a good man has left us.

Dr. Albert Buxton has been re-elected chancellor of Add-Ran University, Waco, Tex. At the same time he will serve as pastor of the church at Hillsboro, having asked the trustees to appoint a president of the faculty to relieve him of some of the burdens of college administration.

Miss Anna M. Hale, corresponding secretary of the C. W. B. M. in Illinois, delivered an excellent address before the students of Eureka College on the evening of March 13. The work of the C. W. B. M. was well presented and favorably received. A number of the preachers requested Miss Hale to visit the churches where they preach, promising to do all in their power to help organize auxiliaries.

## A. E. Cory.

The picture on our first page of this issue is that of A. E. Cory. His name may be better known to our large brotherhood than his face, for he has given close attention to his work, and being one of our youngest able men has not attended a great many national conventions. His father, N. E. Cory, is a faithful preacher; so "Abe" was born with a passion for preaching, which passion he has not smothered. He will leave in a few weeks to become the missionary of the Foreign Society in the Hawaiian Islands. Wherever he labors the Father's blessing will attend his labors.

## THE HOME.

## GIVING THANKS.

To Thee, O God, for health and food,  
And all that in our life is good,  
We give our hearts in gratitude.

Some hae meat and canna eat,  
And some wad eat that want it;  
But we hae meat and we can eat,  
And sae the Lord be thankit.

—Burns.

Thy care for us we, Lord, confess  
Thy bounteous hand with food doth bless;

O grant Thy servants, Lord, we pray,  
The bread of life from day to day.

—Bishop Heber.

Gracious Giver of all good,  
Grant us, with our daily food,  
Blessings from Thy heavenly store,  
All we need forevermore.

—Anon.

Day by day the manna fell,  
Oh, to learn this lesson well!  
Still by constant mercy fed;  
Give us, Lord, our daily bread.

—Josiah Conder.

Thou by whom are all things fed,  
Give for us the day our bread;  
Strength unto our souls afford,  
Thou, the bread of heaven, O Lord.

—Translated from Earl Nelson.

Thou who dost the sparrows feed,  
Look upon our earthly need;  
Let Thine own be fed;  
Give us, Father, still we pray,  
Young and glad some, old and gray,  
Grant us all from day to day  
Still our daily bread.

—Alice Reed.

We thank Thee, O our Father,  
For all things bright and good—  
The seed time and the harvest,  
Our life, our health, our food.  
Accept the thanks we offer  
For all thy love imparts,  
And what Thou most desirest—  
Obedient, loving hearts.

—Translated from M. Claudius, 1782.

## HISTORY OF THE YARDSTICK.

"People who handle the yardstick have but little idea of the years of study and experiment that were necessary to secure the standard yard measure," observed an official of the Coast Survey. "Bird, a famous scientist, made the first standard yard in 1760 but the English government did not legalize it until 1824. Ten years afterward, when the House of Parliament in London was destroyed by fire, the standard yard was lost, and England was again without a standard yard of length. Sheepsbanks next made a standard yard measure, which the English government adopted, and, so that it could not be again destroyed by fire, four authorized copies were made of it. One of these was deposited in the Royal Mint, another in the Royal Society, another in the observatory at Greenwich, and the fourth was imbedded in the walls of the new House of Parliament. The standard yard measures which are owned by the government are copies of the original, one of which is owned by the Coast Survey. The United States Naval Observatory has one also. The delicacy of its construction may be gathered by the fact that a change of temperature of one-hundredth of a degree Fahrenheit has been found to produce a sensible effect on the length of the bar.

"The copies of the standard are made of bronze, for the reason that bronze is less affected by the temperature than any other distinct or single metal. Standard inch measures are to be found in many places. They are so nicely made that they indicate one ten-thousandth part of an inch. There is a machine in existence which measures a millionth part of an inch. The change of temperature caused by simply touching any part of it by the hand sensibly affects it. The standard yard measures are never used as a matter of fact, but they are kept simply because they are the standard, because for

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all practical purposes the standard inch can be and is used. Though there are no serious consequences arising from it, and never can be, a mere comparison of the various yardsticks and foot rules in general use will show that but few of them agree, the difference between them varying all the way from one thirty-second of an inch to the foot down to one hundredth of an inch.

"The cost of the construction of the original standard yard measure involved the labor of Bird and his assistants for nearly six years. Sheepsbanks was eleven years in producing the accurate copies which he made from Bird's original measurements. Some years ago, during a Congressional investigation of the Coast Survey, it came out that the standard measure owned by the Treasury Department and kept at the Coast Survey at times was used as a stick to keep the window sash up. That was a most outrageous calumny, as was the charge that went with it, that the standard gallon measure was used now and then to send out for beer for some of the employees of the office. The Coast Survey owns a set of standard measures, but they have never been used as 'growlers,' I assure you, and never will be, as the man who made the charges well knew."—Washington Star.

#### TO THE RESCUE OF A HORSE.

A young woman, handsomely gowned, was passing the Medico-Chirurgical College one afternoon, when her attention was attracted to a man driving an ash cart. His horse, weak from hunger and old age, could hardly draw the heavy vehicle. Every step the old animal took the brutal driver struck him with a club.

"You stop beating that poor creature," the young woman commanded, her face aflame with anger.

For answer the driver cursed the horse and continued to beat him harder than ever.

"I will arrest you," the woman said, displaying a badge of the Society for the Prevention of Cruelty to Animals. The man was amused, and stopped using the club to laugh.

"You will arrest me, will you?" he said. "How are you going to do it?"

Just then half a hundred students came flocking from the medical college. Seeing the pretty woman standing at the head of the old horse, they came forward.

"What is the matter?" a student asked. Seeing the horse's bleeding sides and the club in the man's hands, he guessed the truth. Like a flash he was on the cart, and, snatching the club, hurled it into the street. When the young woman saw her help was no longer needed she hurried off, evidently dreading notoriety. The students, after nearly making the teamster a subject for the dissecting-room, let him go, and when last seen he was leading his poor old horse down the street.—Philadelphia Times.

#### LANIER'S LOVE OF HOME.

Sidney Lanier, the poet, led a peculiarly unsettled, roving life, being obliged to go from place to place in search of health or work; but the love of home was strong within him, as may be seen from this extract, quoted from his recently published letters. He and his family having taken a house for a time in Baltimore, he writes jubilantly:

"The painters, the whitewashers, the plumbers, the locksmiths, the carpenters, the gasfitters, the stove-put-uppers, the carmen, the piano movers, the carpet-layers—all these have I seen, bargained with, reproached for bad jobs, and finally

paid off. I have also coaxed my landlord into all manners of outlays for damp walls, cold bathrooms and other like matters. I have furthermore bought at least three hundred and twenty-seven household utensils which suddenly came to be absolutely necessary to our existence. I have, moreover, hired a colored gentleman who is willing to wear out my carpets, burn out my range, freeze out my water pipes and be generally useful. I have also moved my family into our new home, have had a Christmas tree for the youngsters, have looked up a cheap school for Harry and Sidney, have discharged my daily duties as first flute of the Peabody Orchestra. . . .

"We are in a state of supreme content with our new home; it really seems to me as incredible that myriads of people have been living in their own homes heretofore; as to the young couple with a first baby, it seems impossible that a great many other couples have had similar prodigies. It is simply too delightful. Good heavens, how I wish that the whole world had a home!

"I confess I am a little nervous about the gas bills, which must come in, in the course of time; and there are the water rates and several sorts of imposts and taxes; but then, the dignity of being liable to such things is a very supporting consideration. No man is a bohemian who has to pay water rates and a street tax. Every day when I sit down in my dining-room—my dining-room!—I find the wish growing stronger that each poor soul in Baltimore, whether saint or sinner, could come and dine with me."

#### Consumption Cured.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 830 Powers' Block, Rochester, N. Y.

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## CORRESPONDENCE.

## NEBRASKA.

Waco, March 12.—The writer, while attending Cotner, came here a little over a year ago. Bro. Gregg held us a short meeting last spring, which resulted in the organization of a small congregation. Our little band did good and faithful work. We obtained G. W. Elliotte of South Dakota for a meeting, which began Feb. 22. Already the results are beyond what we hoped for. We have twenty-seven additions to date.

O. A. Adams.

Giltner, March 6.—Bro. T. P. Beall of Eliwood, Neb., has just closed a two weeks' meeting for the congregation at this place. A very good interest was taken from the start, although there were no additions; people were interested in the plain presentation of the truth. Bro. Beall is a bright young man of no small ability, and the outlook in the future for him is very promising.

A. V. Cunningham.

Tecumseh, March 12.—Took offering for missions March 11, and received \$9.50. Last year it was 76 cents. We also received five into church at the morning service. We will observe roll call March 18. R. A. Omer will hold us a meeting in April. Outlook flattering.

A. L. Zink, Pastor.

Exeter, March 12.—Our meeting here one week old; ten added, eight by confession, two by letter. Bro. Jesse Wilson of this place is our efficient leader of song. Audiences very large and interest good. We continue indefinitely.

R. M. Dungan.

Chester, March 11.—The work at Chester is encouraging; splendid attendance; good interest; quite a number of baptisms. I took pledges for pastor this morning, and one will be placed at once. Bro. Encell is doing his best. We go on.

F. Howard Sweetman.

## KENTUCKY.

W. M. Meyers is announced to begin a series of meetings at Grayson on April 11.

R. E. Moss of Kentucky University has resigned the work at Walton, Boone county, to accept a call to La Grange.

H. M. Polgrow of this city has accepted a call for one-fourth time at English.

The Senior C. E. Society of the South Side Church, Lexington, has decided to support a boy in school in India. This congregation has had eight additions since C. J. Armstrong began work with them on Jan. 1.

M. C. Kurfees of Louisville has been in a meeting with the Plum Street congregation in Detroit, Mich.

G. W. Neal, formerly of this state, is now preaching for the churches at Corinth, Bethel, Logansville and Midway, Ga.

The churches at North Middletown, Millersburg, Lancaster, La Grange and Burgin are without a regular preacher.

The Third Church, Louisville, has already secured \$3,000 in pledges on its new church building.

The New Union Church, Woodford county, J. A. Holton, minister, raised \$110 for foreign missions—a most liberal offering for a church with only fifty-five members!

Joseph Armistead, of the Bible College, has accepted a call to the Goshen Church, in Kenton county, and reports the work in good condition.

H. T. Cree of Maysville was ordained to the work of the ministry in the First Church, Covington, on the 11th inst. Prof. C. L. Loss, of Kentucky Univer-

sity, preached the sermon. This is Bro. Cree's home congregation, hence his desire to be ordained there.

E. L. Powell is now in the midst of a meeting with the First Church, Louisville. His church raised \$600 for foreign missions.

Athens Church, Fayette county, reports a collection of \$40 for foreign missions. They are increasing in liberality and spirituality. R. H. Lampkin is the wide-awake pastor.

The committee has about decided to put a memorial window in the Central Church, Lexington, instead of a tablet, as originally intended, to the memory of R. T. Mathews, their former minister.

Benjamin L. Smith, of the A. C. M. S., filled the pulpit in Central Church, this city, on last Sunday morning, and delivered his lecture on "Alexander Campbell" to a large audience at night.

Yutaka Minakuchi spent last Sunday with the writer at Salvisa, Mercer county, where he gave his lecture on "Japan" on Saturday night and preached on Sunday morning. Bro. Minakuchi is a student in the College of the Bible, and is not only a very interesting and popular lecturer, but also a strong preacher.

The Church Invitation is the name of a new little paper published weekly in Owensville, and edited by the minister, Thad. S. Tinsley. It is purely local in character, being published in the interest of the church in that city, "to promote church attendance and stimulate church activity in all directions." We wish Bro. Tinsley much success in his new venture.

Geo. W. Kemper.

Lexington, Ky.

## WISCONSIN.

There have been ten additions since Pastor Wetzell located at Richland Center. All departments of work growing in interest.

Bro. Calvin's Wednesday evening Bible class in Milwaukee is attracting much interest. They are following Bro. Coler's studies in the life of Christ.

J. H. Barkey and F. W. Mutchler dedicated the new church at Pardeeville, Feb. 11. I was too ill to attend. About \$100 raised and large audiences at every session.

B. H. Sealock, our Milwaukee boy at Eureka College, is preaching one-half time at Green Valley, Ill.

A. W. Bloom held a good meeting at West Lima with nine additions, seven baptisms, and is now in a meeting at Bloom City.

I have lost nearly five weeks' time from two cases of sickness caused by exposure while out in the work. Between times have held two short meetings, with three

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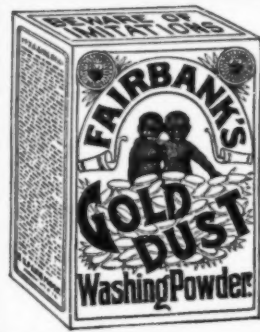
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in it to make a good suds; put one or two pillows in, according to size, push them up and down and rub them between the hands until clean. If one suds is not enough, use two or more; rinse in clear warm water, wring as dry as possible, and hang them out; when dry, shake well, and they will be as light and soft as new pillows.

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additions in each, one at Werley and one at Footville. Pastor Mutchler of Footville and Center will locate at Arcadia, Ind., about May 1st.

A proposition has been made by the Free Baptists of this state, looking to a union or federation of the immersionist churches of this state. No plan is submitted, so little can be said of it at this time.

It becomes necessary to again warn Wisconsin churches against a stranger who claims to be a preacher. Beware of strangers. Be sure you know a man before you invite him into your pulpit.

The receipts for state missions on Wisconsin day were larger than last year, but there are several churches to hear from yet and some who will make up their apportionments before the state convention.

The debate between Braden and White on the Mormon question at Viroqua is being ably reported by Miss Lucy R. Dawson for the Viroqua Republican.

C. G. McNeill,  
State Missionary.

## PENNSYLVANIA.

H. F. Lutz reports three additions at Harrisburg since the close of his meeting.

It is rumored that J. S. Myers is about to leave the pastorate of the First Church, Philadelphia.

A. H. Dulton, the new pastor at LeRoy, has begun the publication of the LeRoy Messenger, a new local paper which promises to be a useful helper in his work.

H. L. Maltman announces the close of a fine meeting at Sayre, with about twenty additions, and a fine interest in the cause of New Testament Christianity.

Charleroi has sold its old church property and will build anew.

W. H. Book, our Virginia evangelist, recently lectured at Ebensburg on "Atheism and Infidelity Defeated Without the Bible." The lecture was pronounced excellent. The Ebensburg people have also enjoyed an address recently by John G. Pator, the noted missionary to the New Hebrides.

McKeesport has had a visit from John S. McGarvan, who spoke on "Mission Work in India."

The enthusiastic young society at McKee's Rocks has just paid \$1,000 on the lot upon which they hope to see a church before long.

Nine persons have been added to the Park Church, Newcastle, in recent meetings.

March 9th was "reception night" at the Central, Pittsburg, when Pastor Thurgood and his corps of helpers gave a formal welcome to the two hundred and thirty-

seven new members gained during the Scoville-Wilson meeting. It was a great occasion.

The special meetings held by Pastor Wise with the historic Somerset Church resulted in twenty-seven additions to the church. The church is about to organize a Young Men's Christian Guild.

Erie, Pa. M. B. Ryan.

Pittsburg, March 13.—The meeting at Central Church, this city, closed with 237 added in twenty-five days. There were over 200 confessions and baptisms. I am indebted to so many of the Lord's faithful "FULL" workers here that I hardly know how to begin this report. "We are workers together with GOD."

We began all services with many prayers, and in "everything gave thanks." God was good to us every day. Bro. C. L. Thurgood engaged me over one year ahead. I worked to that end from the first. The church is small land in a crowded section and off of the main street. We began with the usual moderate crowds. But the pastor and his Sunday school superintendent, Bro. Robert Latimer, and Bro. Irvin, leader of the Boys' Brigade, and Bro. Crawford and many others pushed our cards and tracts and pulled every "life-line." They wrought for righteousness. Bro. J. Walter Wilson led the music for us and this was his first meeting with me. I can scarcely do him credit in such space. His spirit and work were glorious, his solos first-class. His voice is most extraordinary. With a little more experience, I believe he will also be a grand chorus leader. He thoroughly understands music, and has sung in concert work in every state in the union but one.

Many of our brethren from afar dropped in, and many from Allegheny came often. I simply wish to add to this that we all worked hard. Nothing is glorious that is not laborious, and in saving others we could not save ourselves. I thank my Father for this privilege of working with Bros. W. J. Lhamon and C. L. Thurgood, and for the 237 gathered into the church. Bro. Lhamon has had additions every Sunday, and at each prayer meeting since the meeting, and Bro. Thurgood had seventeen the next day after we left Central.

Began with Bro. T. E. Cromblet at East End, Pittsburg, Sunday. One confession Monday night and three last night—Tuesday night. Pray for us, and praise HIM with us, please. Fraternally,

Chas. Reign Scoville.

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MICHIGAN.

Owosso, March 13.—We had two baptisms last Lord's day who recently made the good confession. All departments of the church work are flourishing, and although called to other work for a higher salary, these people, through their kindness and Christian work, have won me to them, and I will still remain.

S. A. Strawn, Pastor.

ENGLAND.

Southampton, March 7.—Things are still on the move, and even moving a little faster. None too fast yet, however. Reached the high water mark at Sunday School last Sunday—168, and had three confessions in the morning, also one a week ago; had eight additions during February, seven of them by confession.

Leslie W. Morgan.

MISSOURI.

Savannah, March 12.—Yesterday was a great day with us. Large audiences and good interest. One addition in morning. We to-day elected two new deacons and one new elder. This makes us a strong church board. To-night voted to spend \$50 in new song books.

A R Hunt.

OHIO.

Massillon, March 17.—Four were baptized last Wednesday evening after prayer meeting; also two others made confession of their faith in Christ as the Son of God.

F. H. Simpson.

LITERATURE.

"Christian Science—An Exposition," by William A. Purrington. E. R. Treat & Co., New York. 194 pages. Cloth, \$1.00.

This book is a worthy attempt to point out the delusions of the fad, Christian Science, that in these days seems to be unexplainably winning many disciples. The author does not make a rabid attack on all claims of mental influences upon the body. His position, as seen in the following from the introduction, indicates his position is a rational and sober one:

"It is not denied that hysterical patients, the morbidly introspective, the worriers, the malades imaginaires, the victims of obscure nervous ailments have been helped by faith cure, Christian Science, mental healing, mesmerism, hypnotism, vitapathy and the like. It does not follow that because, for instance, asthma, which often yields to a change of residence or wears out by lapse of time, and childbirth, a normal function, sometimes run successful courses under such methods, therefore gross ignorance and presumption are to be substituted without restraint or liability in daily life for demonstrably efficient skill and science. We know that a surgeon can staunch a gush of blood from a severed artery; that the physician has sweet oblivious antidotes for pain, and if called in time can often counteract the deadly work of poison. Eddyism cannot do these things."

He calls attention to the fact that children not being able to bring their faith into service are mistreated when practiced upon by such healers.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly on the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

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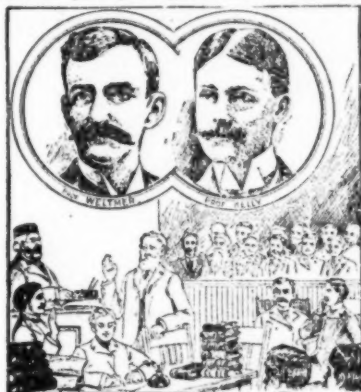
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## WELTMERISM NO LONGER A SECRET.

Prof. S. A. Weltmer, the originator of Weltmerism, brought suit against one Dr. Bishop, living in Nevada, Mo., for making the statement that Weltmerism was fraud, and the case was brought up before that eminent jurist, Judge Graves. The testi-



monial in this case was most remarkable, as hundreds of men and women, full of gratitude to the author of their restored health traveled thousands of miles to testify on their oath that they had been cured through Weltmerism. In this trial Weltmerism had thrust upon it the searchlight of not only legal investigations, but physicians throughout the country were called upon the stand to see if they could not prove it a fraud. One of the instructions of the court was as follows: "If you find from all the evidence and facts and circumstances in evidence that Weltmerism was and had been substantially beneficial to the general public, and their methods had substantially produced the results claimed for them, then you should find for the plaintiff." As the jury found for the plaintiff—Weltmer and his co-laborer, Kelly—against the defendant, Dr. Bishop, to the extent of \$750 and costs, Weltmerism has been sustained and substantially indorsed as has no other curing power known to man. Had not Prof. Weltmer been absolutely positive that his new science, which is now known throughout the world as Weltmerism, been all that he claimed for it and had he not known that it would absolutely cure all diseases known to man and woman, both by personal application and by the absent treatment, he would not dare to put it to the test which he did. For it is acknowledged that the case just closed was one of the bitterest ever fought, as he had arrayed against him physicians of the old school, and also that class of people who always fight a new discovery in the field of science. And the glorious victory won by him, for his method, is such an absolute proof that it is efficacious and that it has at last placed the curing of disease into

the domain of an exact science that we must now accept Weltmerism as the curing power of the future. Is it not grand that just as the waning nineteenth century is about to bid farewell and we can just catch a glimpse of the approaching twentieth century, that we have placed before us a method whereby all diseases can be cured and we need no longer fear that we will be dragged to death by medicines or cut to pieces by the surgeon's knife? For this grand discovery eliminates all this danger and unfurls a banner whereupon is written in glowing letters, "Medicine a thing of the past." The testimonials that were brought into court showed that more than 52,000 people had been treated by the absent method, and out of this enormous number it was shown that only twelve had not been cured. This is indeed a remarkable record. For our own satisfaction we have had Prof. Kelly, the co-laborer of Prof. Weltmer, send us a few testimonials, which we take pleasure in publishing here:

T. T. Rodes of Paris, Mo., the Prosecuting Attorney of Monroe County, suffered for years with Severe Rheumatism. Tried everything without benefit. Was instantly cured through Prof. Weltmer's Absent Treatment. Mrs. C. R. Graham of Bobe City, Iowa, was afflicted for nine years with rheumatism; she could not walk without crutches or lift her hand to her head; she paid out \$3000 with doctors before coming to Nevada. She now proclaims herself cured and a happy woman, through Weltmerism. Mrs. D. H. Allen, of Aurora Springs, Mo., was in a hopeless condition, as she suffered from consumption in its worst form. She could not sleep without the aid of morphine. Tried everything without relief. Fully restored by Prof. Weltmer's Absent Treatment. D. E. Alford, of Rubens, Jewell County, Kan., suffered for three years with Kidney and Stomach troubles; tried the best medical authorities, but was told that his case was hopeless. Took Prof. Weltmer's Absent Treatment and in three days was cured.

Mrs. Jennie L. Lynch, Lakeview, Mo., was for two years afflicted with ulceration of the womb, heart and stomach troubles and general debility; was reduced to a mere skeleton. After taking gallons of obnoxious medicines, without relief, she tried the Weltmer Absent Treatment. In less than thirty days she was entirely retrieved and gained fifteen pounds.

Weltmerism is undoubtedly the greatest discovery of the age, and the Absent Treatment of this wonderful science is indeed a revelation, for through it Prof. Weltmer can reach all classes of people, no matter at what distance they live. By writing Prof. S. A. Weltmer, Nevada, Mo., you will receive free of charge The Magnetic Journal, a 40-page illustrated Magazine, and a long list of the most remarkable cures ever made.

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Prof. Weltmer teaches his wonderful art to others, and it is the grandest and best paying profession of the age. Many of his students are making \$10 to \$50 per day. Taught by mail or personal instruction. Full instructions sent free to those writing to Prof. J. H. Kelly, Secy, Nevada, Mo.

### OBITUARY.

Sissons—Entered into rest in Portage la Prairie, Manitoba, on Wednesday, Feb. 14, 1900, Thomas Sissons, Sr., at the advanced age of 89 years, 6 months and 19 days. He was born in Nottingham, England, July 25, 1810. In 1835 he crossed the Atlantic ocean and came to Elgin, Ontario. In 1836 he married Ellen McKay, with whom he lived happily until her death six years ago.

They had nine children—two sons and seven daughters—of whom one son and five daughters are yet living.

In 1871 he removed to Manitoba, and since that time he has resided in or near Portage la Prairie.

In 1845 he united with the Christian Church, and from that time until his death he was a sincere, consistent and devoted Christian. He was a charter member of the Church of Christ in Portage la Prairie and was one of its elders.

Humble, quiet and faithful unto death, he has left to his children the precious legacy of a Godly and exemplary life. After a three weeks' illness "he died in a good old age," like Abraham of old.

### The March Offering a Success.

Comparing the receipts for foreign missions for the week ending March 15 with the corresponding week of 1899, shows the following:

	1899.	1900.	Gain.
Contributing churches...	427	509	82
Cont'g Sunday schools...	13	17	4
Cont'g C. E. Societies...	30	19	*11
Individual offerings.....	60	95	35

\*Loss.

Amount—1899, \$7,930.50; 1900, \$10,891.34; gain, \$2,960.84.

This shows a good, healthy gain. We ask tardy churches to be as prompt as they can in forwarding their offerings. Remember, \$200,000 is the mark for this year. The receipts for the year are \$7,861.10 more than for the corresponding time last year. Send to F. M. Rains, treasurer, box 884, Cincinnati, Ohio.

### SWANPSCOTT SPARKLING GELATINE.

Furthest Cheapest and Best.  
I will mail any housewife a free sample on receipt of a postal card, or a full-sized package post-paid for a dime or stamps.  
CANVASSING AGENTS WANTED.  
Address, Charles H. Tilt, 207 Lake St., Chicago

## REASONS

Given by the Masons for Desiring to  
Locate Their Texas Home at  
North Galveston.

"Its location on Galveston Bay, the best land-locked harbor on the southern coast.

"On Dickinson River, a navigable stream, traversing the richest fruit lands of Texas.

"Is surrounded by the immense oyster beds of Galveston Bay, and affording the best of fishing.

"Salt water bathing, free from the perils of the sea.

"The gateway of the richest pear, small fruit and early vegetable lands in America.

"Twenty feet above high tide places it beyond danger of overflow, with eight feet deposit of alluvial soil.

"On land gently sloping, makes its drainage perfect.

"Surrounded by salt water, making it the ideal winter and summer resort.

"While it is retired, is yet easily accessible by water and rail.

"The fertility of the soil makes it unequalled for the production of fruit, vegetables and all kinds of garden truck.

"The markets of Houston and Galveston, with the sail and steam craft plowing through the bay, would be eager purchasers of the products to be marketed.

"Drought to affect the cultivation of any kind of crop is unknown there.

"The supply of the finest kind of artesian water is inexhaustible.

"The abundant and convenient supply of fuel, of both wood and coal.

"Two crops each year can be successfully grown.

"There are now five artesian wells on the ridge, some yielding a flow of 40,000 gallons, more 90,000 gallons a day, according to the diameter of pipe the quantity of water is obtained.

"In fine, it is the garden spot of the world."

## Health, Wealth, and Income for Life.

The Southern Pacific Railway say in their book that "This is the natural home of the pear, fig, grape and strawberry, and they not only flourish to perfection, but are comparatively exempt from the insects and diseases to which other fruit and grape countries are subject, and the most important factor of all is the fact that strawberries, melons, grapes and garden truck are from two weeks to two months ahead of any other truck gardening section of the United States. Those who are in any degree familiar with the great profits in truck gardening for shipment to northern markets will readily understand what this means to the profits in the business. The development in fruit growing and truck gardening in the coast country of Texas within the last five or six years is almost fabulous."

## Taxation in Texas.

"Texas has a large surplus in her treasury, practically no public debt, and the rate of taxation is lower in Texas than in any other state in the American Union, or any civilized country in the world. To all men of moderate means and to every investor in legitimate enterprises, these facts speak for themselves."

## Education in Texas.

"As in finances, so in education, Texas takes the lead, as no state in the Union nor any country on earth has so magnificently endowed her public schools, as Texas. Out of the public lands the state has dedicated 50,000,000 acres to education; 17,712 acres being given to each county and controlled by the counties; the remainder being under state supervision. The permanent school fund consists of

interest bearing securities, bonds and land notes, amounting to over \$20,000,000. The interest on this amount, one-third of the general revenue, and a poll tax of \$1.00, constitute the state's appropriation for free schools."

## Health

is the boon companion of those living in the coast country of Texas. One gentleman says:

"I came here for health," says he, "and have had it. There is no climatic disease and a man can work the year round. Strangers do not have to become acclimated, being as free from sickness as the old settlers. Persons suffering with lung and throat troubles are either greatly benefited or cured. This is a fine country for a rustler, but a lazy man is not at home here, for to succeed at the truck and fruit business requires energy and brains. Many men of small means have settled here and succeeded and there is room for more. I am satisfied that this is the best portion of the south. Here men with small capital can soon acquire a competence by industry combined with good judgment."

Another said:

"I removed from Cedar county, Missouri, to the coast country of Texas, for the reason that my wife was told by her physicians that she must seek a better climate, or die. I also had been afflicted with catarrh for several years. We came to this coast country two years and a half ago. To-day my wife is a well woman and I am entirely cured of catarrh. No money could induce us to go back to the north to live, as the climate, good health and a new prosperous country,

## Congress of Disciples Indianapolis, March 26-29.

### BIG FOUR ROUTE

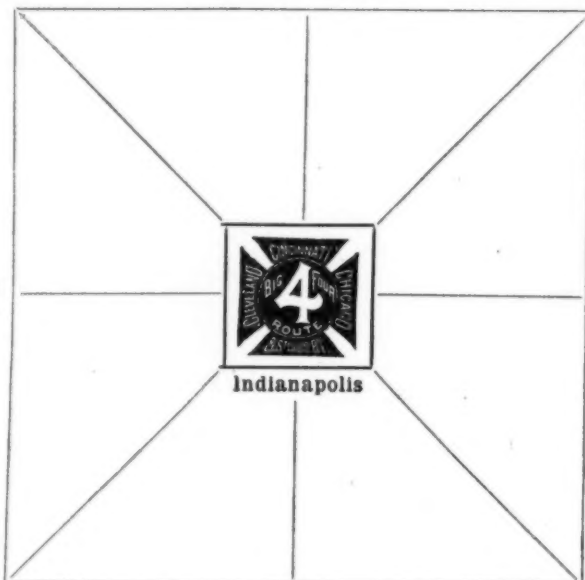
CHICAGO and  
the Northwest.

Benton Harbor  
and all Michigan.

CLEVELAND  
and the East.

Peoria and  
the West.

Dayton,  
Springfield  
Columbus.



ST. LOUIS and  
the Southwest.

Cairo  
and the South.

CINCINNATI, LOUISVILLE  
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Send for Samples  
S. D. CHILDS & CO., 140 MONROE ST., CHICAGO.



growing rapidly, holds out great inducements to me.

"I want to say that this healthy climate, with its ocean breezes, and the good water found everywhere, has given us both a new lease of life, and several of my neighbors have come here and are equally well pleased."

Another writes from North Galveston, Texas, under the date of October 31, 1899:

"I am now here over seven years and I expect to end my days in this place, as I, having traveled all over this continent, have found no climate as mild or the temperature uniform, as it never runs to extremes, both my rheumatism and catarrh have left me and I am entirely cured without the aid of a physician or medicine."

The same party continues to say:

"I have had great success with my garden every year, making not less than two crops."

"I plant every vegetable that is raised in the temperate or semi-tropical zone, and many of them grow to prodigious sizes and excellent quality. I have raised cabbage weighing as high as twenty-two pounds a piece. My fruit, especially figs, are grand."

This place is most beautifully located; it is high, level, green and fertile, and is almost entirely surrounded by salt water. We have no malaria, and have five of the finest artesian wells. Any one enjoying fishing, hunting or oystering can do so here with pleasure and profit."

Another, dated North Galveston, Texas, January 11, 1898, says:

"I have suffered from rheumatism ever since I was two years old until about twenty-eight months ago; never was free from pain for any length of time. I used crutches, a cane or with my hand on my knee always, up to the time I have spoken of. I came here and after I began drinking and bathing in the artesian water, which I think was the beginning of my improvement. From that day to this it has improved wonderfully. My weight when I came here was 84 pounds; now it is 108. I can walk now the distance of three miles without any support whatever, neither crutch nor cane, with ease. I also suffered intensely with catarrh of the head, which has been greatly benefited by the atmosphere of this place. My age is nineteen years. I have not taken any medicine at all; it is only the climate and artesian water."

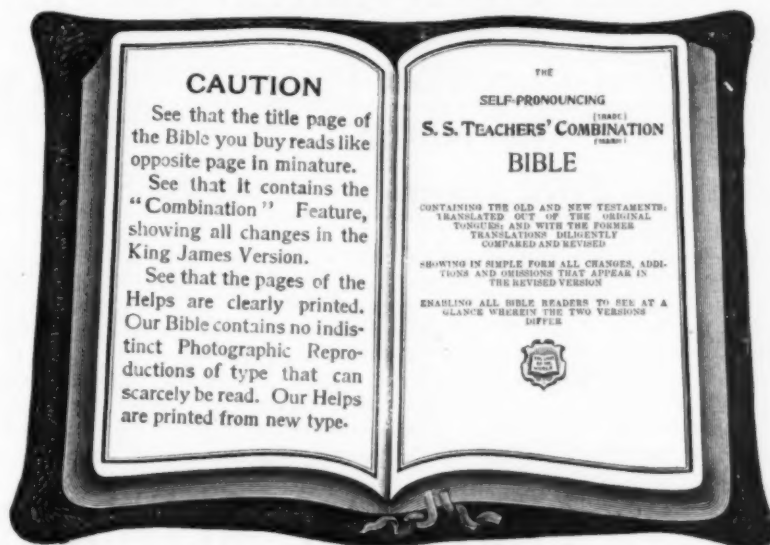
For further information write or call on the North Galveston Fruit Plantation Co., 510 Monadnock Block, Chicago, or  
Yours truly,  
Wm. S. Broadhurst.

## MARCH AND APRIL

ARE THE MOST DISAGREEABLE MONTHS OF THE YEAR IN THE NORTH.

In the south they are the pleasantest and most agreeable. The trees and shrubs put forth their buds and flowers; early vegetables and fruits are ready for eating, and in fact all nature seems to have awakened from its winter sleep. The Louisville & Nashville Railroad Company reaches the garden spots of the south, and will on the first and third Tuesdays of March and April sell round-trip tickets to all principal points in Tennessee, Alabama, Georgia and West Florida at about half rates. Write for particulars of excursions to P. Sid Jones, D. P. A., in charge of immigration, Birmingham, Ala., or J. K. Ridgely, N. W. P. A., Chicago, Ill.

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on the same page, but in such a manner as not to increase the bulk of the book. The King James version is the basis, and this version is read straight along from the text, while the Revised Version is READ FROM THE TEXT IN COMBINATION WITH FOOT NOTES. These notes give all the words and passages of the Revised Version where it differs from the King James Version. This COMBINATION feature is exceedingly valuable, as it gives all the advantages of two separate books with the convenience of one and also saves time as the two readings are always right before the eye. It contains all the

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to the study of the Bible prepared by the most Eminent Biblical Scholars. It is embellished with a complete series of fifteen New Maps—the newest and best engraved maps of Bible Lands, embodying the results of the most recent investigations and discoveries.

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It is printed from large, beautiful, clear, new type and all proper names are divided into syllables and every vowel is marked and the syllables inflected, showing the sounds and accents as they are given in every standard dictionary, thus enabling the reader to properly pronounce every word. This feature is a great improvement and a strong recommendation for this Bible over others. This is the only Self-Pronouncing Combination Teachers' Bible and is unquestionably the best edition of the world's best book.

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This Bible is the same as the one described above, having the Self-Pronouncing and Combination features and all other helps and in addition is

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masters, all drawn and engraved by the best artists, to illustrate the teachings of our Lord. They are printed separate from the text and make one grand panorama of pictorial embellishments that are as instructive and pleasing as they are ornamental and accurate.

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This incomparable galaxy of illustrations has cost the publishers many thousands of dollars, and the preparation of this Combination Bible, with all its "New Helps," has involved the labors of a large number of the most eminent Biblical scholars and scientists of the world.

This beautiful, large-type, Self-Pronouncing Combination Teachers' Bible, French seal, "Divinity Circuit," linen lined, round corners, carmine under gold edge, extra finish, publisher's price \$5. This Bible and The Christian Century, one year, for only \$2.50.

The Fine Art Combination Self-Pronouncing Teachers' Bible, same binding and style as above, publisher's price \$6, and The Christian Century, for one year, for only \$3.

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The plan of churches supplying all their homes with religious papers is becoming quite popular and is destined to be a great boon to the churches that adopt it. We desire to encourage this plan. We hope also to enable a large number of churches to avail themselves of the powerful influence of soul-stirring song services through the following remarkably liberal offer whereby churches may be supplied with

### CHRISTIAN MELODIES FREE!!

by sending in clubs of new subscribers to The Christian Century in accordance with the following requirements:

**For 25 New Subscribers, 100 copies of Christian Melodies.**

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and three additional song books for each additional subscriber above ten up to twenty-five and four additional song books for each additional subscriber above twenty-five. Renewals can not count. Subscriptions must be new. New subscribers taking Bible premiums may count in the club, however.

This new Song Book exactly fills the want of our churches. It is most admirably adapted to the use of Sunday-schools, Endeavor Societies, Evangelistic, Prayer Meeting and Regular Church Services. Its unparalleled reception is a guarantee of its merit. No cheap or ordinary songs have been admitted. Every selection is a popular favorite. Its many new pieces are the choicest productions of the ablest writers. No one is disappointed who chooses this book. There is universal satisfaction wherever it is adopted. The testimony of musicians, singing evangelists and all who have used it is unanimous in pronouncing it without exception or reservation the best all purpose book that has ever been produced. It is mechanically perfect, neat, artistic and durable. The selling price is \$25.00 a hundred, \$3.00 a dozen, not prepaid. Single copy, postpaid, 30 cents. But here they are offered

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This offer is certainly liberality outdone. The subscription price of "THE CHRISTIAN CENTURY" is \$1.00 a year in advance. Twenty-five subscriptions would be \$25.00. The price of the hundred song books is \$25.00. Both are furnished at the price of one. Every church taking advantage of this offer is making a clear gain of \$25.00, or is getting a full supply of

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This is certainly a rare opportunity and to allow it to pass would be a grave mistake. If you can not secure sufficient subscribers you can certainly afford to appropriate the necessary amount from the general fund, or create a special fund for the purpose, thus supplying papers to many who are unable to afford them. We sincerely hope that many hundreds of our churches will avail themselves of this opportunity to provide their membership with such a high grade, helpful and inspiring paper as "THE CHRISTIAN CENTURY," and at the same time equip themselves without cost with a full supply of such delightful song books as *Christian Melodies*.

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